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THE most important feature of the approaching celebration, fairer than the flowers, finer than the music, more eloquent than the preaching, will be the reception of new members. Boys and girls with "shining morning faces," choice groups of young people, young husbands and wives together, men and women of mature years—all these standing before the altar in the presence of the great Easter congregation will confess Jesus Christ as Lord and Saviour. Who can witness this simple, significant service—who can rise and take his part without profound emotion? Such scenes are to be duplicated on Easter Day or upon some other approaching Sunday in a hundred thousand churches all over the wide world. For the fields of the Spirit promise a bumper crop this year.

And now the next problem is, how safely to keep the harvest that we have garnered. A bride of our acquaintance recently received from her husband, as his wedding gift, a platinum bracelet set with diamonds and within an hour she lost it. What if the bride of Christ should lose that royal diadem which he presents on his resurrection day? Instances are not unknown where out of a large group of communicants received at Easter scarcely half were left by Christmas.

Churches that have not already done so should immediately adopt some systematic plan for the care of their new recruits. The minister, of course, will lead but he must have many helpers. His pastoral responsibility for these young Christians is clearly shared by every member. For we who rose to our feet on that memorable morning thus gave them both a personal welcome and a solemn pledge that we would "watch over them with Christian love." Happy the church that can report to her Lord, "Those whom thou gavest me I have kept."

IN contrast with the good, glad news that thousands are rallying to the standard of Christ comes an ominous word: others have chosen the black pathway of despair. Since New Year's Day no less than thirteen American college students are reported to have taken their own lives. This swift succession of suicides, though possibly a mere coincidence, may be a symptom of morbid conditions that are widely prevalent. One man when he hates a book will hurl the whole thing through the furnace door, another tears it up and burns it page by page.

But why does life look so ugly, so contemptible to these poor boys and girls? Obviously because they fail to see it as it really is. Through a cheap windowpane of rough, uneven glass coated with grime, the loveliest of landscapes appears gloomy and distorted. The first business of an institution entrusted with the education of youth is to give them something to live by—a true vision of life in all its height, breadth and essential splendor.

Nowhere in his whole career does one stand in greater need of spiritual help than in freshman year. He comes with a good opinion of himself and a vague but boundless ambition to do something remarkable. The rough and tumble of the college life soon pricks the bubble of self-conceit; it often flings him on his face in an agony of disillusionment and chagrin. He who expected so much, finds himself a dud in athletics, a social failure, dull, shy and commonplace, a mere cipher everywhere. It is not enough to stuff such a man with data, facts and formulae. He needs reassurance—he needs faith in himself, in life, in God. If we do no better by his hungry heart than offer a stone for bread, how, upon such a gritty diet, can the lad be expected to thrive?

The Dawn of Brotherhood

An Easter Meditation

AS it began to dawn on that wonderful first Easter day—that day of new life and of new hope and of new vision—there was a beginning of many revelations to the eager hearts of men. The tense expectancy in the faces of those disciples on the way to the tomb is like theirs that watch for the morning. It is an attitude which from that day has become characteristic of those in whom the resurrection life has begun.

There is a new dawning continually which eager hearts expect. There is a black night from which the world is continually emerging. Every generation has its major or minor prophets who watch for the morning, never doubt that clouds will break, never dream though right be worsted wrong will triumph.

A discouraged and disappointed group are oppressed by the blackness of the night, and another group substitute artificial lights and physical satisfactions when the long, cold hours begin. But, thank God, there are always prophets of the dawn.

He must be a bold prophet who proclaims the dawn of brotherhood in *this* year, when in all parts of the world nationalistic feeling is developing so strongly and racial antipathies are being accentuated, when the aspirations of less advanced peoples are being resisted by the cynical selfishness of prosperous and dominant nations. Those peoples who, equally with us, are crowding to the light find themselves rudely pushed outside the doors of our brilliantly illuminated palaces of material civilization, but neither they nor we will ever be satisfied with the artificial lights when the dawn breaks.

China, Mexico, Turkey, Russia, race problems in the United States, in South Africa, in India—you may interpret them if you will as a rising tide of protest against the imperialism of the great powers; you may condemn all these struggles toward the light with the terrible word "Bolshevism"; you may wither all the ardent hopes of aspiring races and nations by the poison gas of prejudice and the machine-gun fire of ruthless economic competition; but still there will be confident ones continuing to cry, "The night is far spent, the day is at hand."

Entrenched privilege, whether individual or racial or national, never fights until it is seriously threatened. The bitterness of the struggle against "unequal treaties" and all that phrase implies, in China, Mexico and every sore spot of human relations, is really an indication of how near we are to the dawn of brotherhood, the day of equal economic and cultural opportunity, a square deal for every nation and every race.

The old traditions of the white man's burden on behalf of the inferior races, the old assumptions of the sacredness of *American* property rights as against the national interests of Chinese or Mexicans no longer ring true when they are sounded as slogans of reaction. No matter what the riot of luxury and revelry inside the brilliantly lighted house of our exclusive and materialistic civilization, there will be many who will go with Peter and John while it is yet dark and watch for the dawn of brotherhood, because He who rose from the tomb on the first Easter has promised that He must also bring the other sheep and there will be, in the end, but one fold and one shepherd.—G. W. H.

Child Evangelism

"IT was my children who first interested me in the church and"— he hesitated—"in religion." The speaker was Rudolph Schroeder, an active, outspoken Christian, member of our Board of Trustees and one of the most useful men among us. In early life, like his father before him, Schroeder had been an agnostic and his attitude toward the church that of contemptuous indifference. Nevertheless, when his youngsters proposed going to Sunday School he made no objection. It could do them no harm, he thought; they would meet other nice children there and at any rate the house would be rid of their noise for an hour.

So the little Schroeders, along with the little Smiths, Browns and Peterkins, one after another, enrolled with our primary department. There they came under the care of a woman who was filled to overflowing with the love of God; one who had, moreover, the power to impart what she possessed. When this gifted teacher spoke to them about the Heavenly Father and the big brother, Jesus, those Schroeder children listened. It was news to them—good news—sweet to the taste, a luxury to their half-starved souls. As flower buds open to the sun, so their spiritual being naturally and normally unfolded to the divine affection, until, with-

ut realizing it, they became real Christians, the ttle children of God. The spiritual life thus reeived they did not lose. It stayed with them when hey left the primary classes and advanced from rade to grade; moreover, they carried it home with hem. They were not, of course, impeccable angels. hey had their faults, good and plenty, and, like ther boys and girls, required training, discipline nd frequent reproof. At the same time, they were menable to correction, improved under discipline, anifestly tried to do right, were full of genuine, nselfish kindness. Their religion, of which they poke shyly and infrequently, was the real thing.

The change that had come over his boys and girls id not escape Rudolph Schroeder. It both pleased nd puzzled him. He was honest enough to acnowledge that those young folks had something hich he, himself, did not possess. The climax of eir influence came with the death of his oldest aughter, Marguerite.

"Ah!" some reader exclaims, "she died young, id she? Too good to live?"

Now if this story were an invention, one would ertainly steer clear of so obvious a snag, but as it s a bit of history, except for the change of names, ings must be told as they occurred. Yes, little Marguerite, at the age of about twelve, left them; nd so sweet she was in her mortal illness, bore her ain so patiently, faced death so fearlessly, was so ffectionate to father and mother and at the moent of passing showed such heavenly joy in her ransfigured face that her faith banished their unelief. Shortly afterward came Rudolph Schroeder, is wife and his three surviving children and were ll baptized together. The woman twice baptized, nce under her own name, Hilda, and a second ime under the name of Marguerite, the living for he dead, according to the Scripture, and together hey united with the church.

We offer this simple human document because it uggests a solution for the gravest of our probems: how introduce to the faith of Christ and the ellowship of his church those of our neighbors who are for none of these things.

They cannot be reached by the ordinary avenues f influence; not by preaching because they never ear a sermon; not by the printed page because they ill not read religious books or tracts; hardly by ersonal approach. Yet one door to the heart remains wide open. These people rarely go so far s to withhold their boys and girls from Sunday chool. A great proportion of the pupils enrolled y the average school today belong to such families. he flourishing church which we ourselves attend, or example, discovers after careful count that barely one-third of the pupils in its large Sunday School belong to its own families.

Now a church can have no obligations more serious, none more urgent than that of caring for such children. Is it not a moving thing that parents, unwilling to have their youngsters deprived of what they themselves cannot supply, should commit them to us? And surely the Father, who is more concerned for the one which has gone astray than for the ninety and nine that are safe—who is not willing that one of these little ones should perish—the Father has placed them in our hands as a sacred trust.

We believe that the church should have the utmost confidence in its power to help these spiritual orphans. They are quite as susceptible to religious influence, in some respects are more so, than those who come from Christian homes. The very novelty of the teaching arrests their attention. Every effort should, therefore, faithfully be made in their early childhood to introduce them to Jesus Christ. In the case of older children too, not all the advantages lie with those who belong to religious families. As the boys and girls arrive at adolescence, "the age of revolt," there is the normal tendency, in the process of finding their own feet, to turn away from home traditions. You are shocked to find that your boy seems, for the time, to have exchanged the simple faith of childhood for a welter of unbelief, and habits of prompt obedience to household laws for self-will and recklessness.

Now with youth that come from homes of religious indifference—as any pastor can easily testify—adolescence frequently brings a change in exactly the opposite direction: a revolt from the family unbelief to faith, from the household worldliness to devotion. And so with good courage and great confidence we may labor and pray for these adopted children of the church aiming at nothing less than their early conversion and their steady, healthy spiritual growth. Nor should we be disheartened in this great enterprise because our opportunity seems limited and our influence slight.

"Only one hour," do you say? "What can I do for a child in that single hour against the steady pull of opposite influences all the week long?"

But remember that your job is seed-sowing and seed-sowing is not a long process. How much of vital truth may be planted in a child's mind and heart by a devoted teacher in one hour a week! And then it is by no means true that when he leaves your classroom that boy exchanges good influences for those that are wholly bad. First of all, remember that when he leaves you, he does not leave God. The Divine Spirit goes with him, reminds him

repeatedly of what you have been saying, thus causing the seed to germinate in the human soil. God can be depended on to help that child at many times and in many ways. Day school and playground influences may be made helpful and so may home influences. We protest against the term "Godless homes" as sometimes applied by certain church people to the dwellings of their neighbors. What a smug, Pharisaic sound it has! Though seriously defective upon the religious side, most of those homes are not destitute of that which lies at the very heart of religion. We all know them—that they are full of kindness toward friend and neighbor; that they are warm with genuine affection between parent and child, between brother and sister. Where love is present can God be absent?

The persistence of family affection in homes that are estranged from religious faith is good ground for hope that they may ultimately be restored to the household of God. When, like the Schroeder children, they bring back into such a home atmosphere a sense of the divine Fatherhood, those boys and girls become the most effective of all evangelists. Thus it often happens that a family of ancient Christian stock which for a generation or two had lapsed from the religious ways of its forefathers has been restored by its children and grandchildren to the ancestral faith.—S. L. L,

The Future of Church Extension

By ERNEST M. HALLIDAY
General Secretary, The Congregational Church Extension Boards

An address delivered at the Mid-winter Meeting, Chicago, January 17, 1927

THE Congregational Home Missionary Society is now in the first year of its second century. It is still very much alive. It looks backward over a hundred years of effort to spread in America the same gospel which we have been exporting to China, India and Africa It has adhered to the doctrine that when Jesus said, "Go ye into all the world and preach the Good News to every creature," he included the United States. It is perfectly sure that no foreign missionary propaganda, however nobly conceived and executed, can be permanently successful in this new century unless it is based on the broad foundation of Christian practice here. We cannot convert the non-Christian in other lands unless we can reach the non-Christian at home. And that includes some of the folks we know best.

New Occasions, New Duties

In the first century of its career, the Home Missionary Society was a pathfinder, a pioneer. Now, the paths have mostly been found and mapped and paved. They are full of automobiles. It is possible for a sheep-herder in his camp-wagon in Idaho to listen nightly to grand opera or jazz or market reports by the turning of a dial. He can thumb his mail-order catalogue and for the price of a two-cent stamp hand his order to Mr. Sears-Roebuck or Mr. Montgomery Ward or some other thriving concern. In a week or so Uncle Sam will bring him his package, an assortment of all his heart desires and his purse can afford. He can have newspapers if he wants them, and as he guards his flock he sets his watch by the arrival of the birdman carrying the air-mail high overhead. When he goes to town he may possibly see the same movies that delight you and your children. He may even enjoy for thirty-five cents what you paid two dollars and a half to witness in your own city.

If the pioneer has disappeared, why do we still need home missions? For the same reason that a farmer needs a cultivator after he has used a plow. For the same reason that you need gasoline and oil and air and water after you have bought a car. The home missionary of today is not an itinerant preacher on horseback; he keeps a service station. He supplies the religious need of a very up-to-date community: up-to-date in everything except religion. The old style home missionary has about as much chance of success in this hustling twentieth century as has an old-time carriage factory. He must put in a stock of tires and tubes and spare parts and accessories or go under. Which is but saying, in other words, that he must adapt himself to new conditions.

He must organize Sunday Schools but he must make them schools of religion in which the view of the universe set forth does not run counter to the view his young folks acquire when they study physical geography, biology, and chemistry. He is as likely to find his field in the rural regions of Vermont, Massachusetts or Connecticut as in Wyoming or Montana. His is the task of keeping the growing crop free from weeds, of reclaiming fields that have long lain fallow. In an earlier day his area of activity was the advancing line of civilization; now it is the whole broad expanse of the

country. Every community, old or new, which is not interested enough in the gospel of the Christ to support its own institutions of religion is his legitimate field.

Foreign Missions Our Teacher

Home missions must learn from foreign missions. The methods forced upon foreign mission agencies by the factors of distance, impatience with meaningless denominational cleavages and expense of travel must be voluntarily assumed by home missions administrators. These methods include careful recruiting of young people gifted with the qualities of leadership; training them especially for the work they desire to undertake; giving them a vision of interdenominational cooperation in place of denominational rivalry, and then assuring them of a stable tenure of office. Let young men and young women become possessed by the romance of such home missionary work as this and they will volunteer as quickly for service in America as for service in Africa. Enlist the cooperation of our colleges and seminaries in providing specialized courses for the home missionary pastor. Assure these young people that the folks they seek to help are not much more interested in distinguishing between Presbyterian Christians, Baptist Christians, Methodist Christians and Congregational Christians, or any of the rest of the one thousand and fifty-seven varieties, than are the people of China. And last, but just as important, let them see that when they enter home missionary service they enter upon a career. Leaders trained, forward-looking, devoted, are absolutely essential to the future of home missions. They can be secured if we are willing to make the plans and pay the price. The work of a home missionary pastor must be recognized by the Home Missionary Society as a dignified calling, full of opportunity for self-development and service. It should equal in importance appointment by a foreign missionary society for work overseas.

A Furlough for Home Missionaries

Suppose we were to say to well-trained seminary graduates who are looking forward to pastoral service: "The Home Missionary Society will place you in a congested city district or in a rural field as your gifts and inclination may determine. It will commission you for a six-year term, with a guarantee of a reasonable increase in salary each year, provided you make good. At the end of that period it will give you a sabbatical year, at full salary, during which you can devote yourself to study and speaking, and when the year is up you will be free either to re-enlist for another term, or to become the pastor of a self-supporting church. The Society will make available to you during your period of service the best books on theology, philosophy, social progress and applied methods. It will give you opportunity to write and to speak. You, on your part, will agree to give your best effort to the work and to stay in the Society's employ until your term of enlistment has been completed." Would that mean anything to young men aspiring to make the most of themselves? I submit that it would go far toward solving the problem of securing adequate leadership—the greatest problem, by all odds, that faces home missionary work in this twentieth century.

Can we procure funds for a program of this sort? I believe we can. I believe such a program would make a tremendous new appeal. I have faith that it would prove to our constituency that we are pressing forward and not simply marking time, and that it would bring new and enlarged support from Christian men and women who may have become lukewarm because of the uncertain, casual and desultory fashion in which some of our work has necessarily been carried on hitherto. Heartened by the prayers and the gifts of such as these, the Church Extension Boards will push forward under the blessing of God to great new victories.

No Spirit of Patronage

The home missionary work of the future must be increasingly based on mutuality as between those who labor and those who are labored with. That is the way home missions started. Bone and flesh and blood of New England pushed out into the wild frontiers of Western New York and Central Ohio. These brothers and sons, these sisters and daughters, had put their all into the venture. It was unthinkable that they should be deprived of the benefits of organized religion because they were too poor to support preachers of the Word. So the Missionary Society of Connecticut was organized and that women's organization in New Hampshire of precious name and fame, The Female Cent Society, and many others. No question of patronage or condescension here. It was a family affair. John and Mary and their children and many other Johns and Marys were out there in the wilds. Their loved ones in the old home might never see their dear faces again, but at any rate they could help them in their brave effort to establish religion in the new home. And so the gifts were cast into the treasury and thence they flowed forth in blessing.

And then came a second phase, closely joined to the first. Many of those who flocked to the new settlements were non-religious or irreligious. They must be reached. Still the saving grace of mutuality prevailed, though somewhat attenuated. These folks were sinners; they must be converted; but,

after all, they had the same general background, social, educational and religious, as had their godly neighbors. Those who gave to home missions on their behalf may not always have felt the same affection for them as they did for the staunch pioneers who had religion but very little else; but at worst they were brands to be plucked from the burning.

A third phase of home missions emerged with the arrival upon our shores of people of alien race and tongue. They, too, needed the Christian message but here mutuality was in greater danger of disappearing. Age-old bigotries of class and clan, which distort the good intentions even of the elect, asserted themselves to some extent. It was pleasant to stand on a pedestal and look down at, if not upon, the immigrant. He was a brother, but a brother of low degree. Christ died for him and so he must be given the opportunity of salvation, but that had nothing to do with Anglo-Saxon superiority. This is a spirit which has sometimes cursed missions, both home and foreign. It must not be tolerated. We can never reach the highest plane of Christian idealism unless we start on the basis of mutuality. "I have not called you servants. I have called you friends." The true preposition for all high missionary endeavor is "with" not "for."

A practical corollary of this principle of mutuality is that we must not, in our publicity, exploit those who receive our aid. Despite the insistent pressure for the romantic, we dare not advertise the pitiful condition of some who are given assistance. If we destroy their self-respect we do them more harm than our gifts can do good. It is fatuous to try to build up a vigorous Christianity in people, if, by the very process, we humiliate them. We recognize this as true among those of our own race and language more readily than when dealing with folks of different color and different speech. In fact, however, we ought to be even more particular in such cases.

Democracy in Administration

Permit me, in closing, to touch very briefly upon the more technical side of home missionary administration. It has long been the policy of the Congregational Home Missionary Society to foster the strength and the resultant independency both of local churches and of state societies and Conferences. This principle is explicitly stated in the Society's constitution. The Society, like a wise mother, wishes her children to grow up and take their own place in the world. As time goes on, the work of the national society will become more and more that of providing funds for state administration, employing experts to assist by advice and counsel in special fields, and stimulating our entire fellowship, through study, research and personal contact, to the attainment of great ideals in giving and achieving. In this connection there is need for strenghtening both our city and our town and country departments. The able and devoted men who head this work are entitled to assistance. The activities of the Church Building Society are, of course, of a peculiar nature but even here we must depend increasingly upon state superintendents to act as representatives of the Building Society.

The field of church extension in the new century is any and every spot beneath the Stars and Stripes not already religiously cared for. The method is that of mutuality and fraternity with due recognition in administration of the democratic and Congregational principle of self-determination. The spirit is that of unselfish cooperation with all other communions; the urgent need, that of an established process by which young people of consecration and vision shall be inspired to train themselves for enlistment in a fundamental service worthy of a lifetime's devotion.

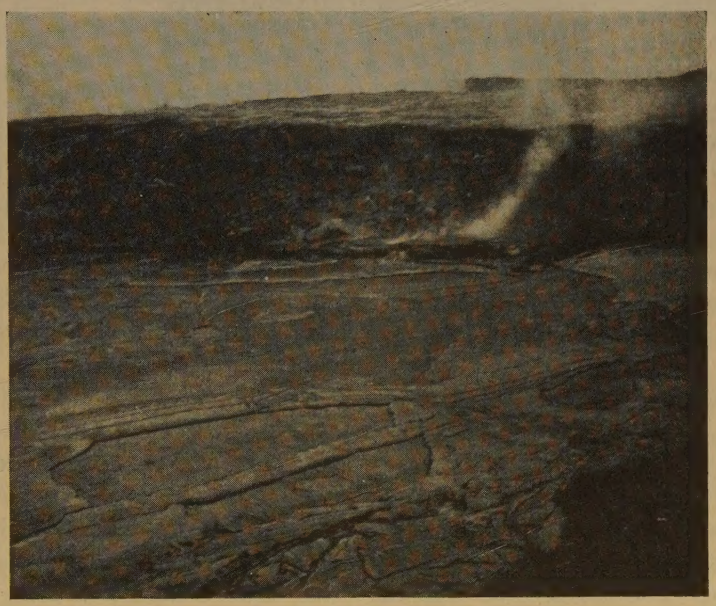
Kapiolani's Brave Deed

By GEORGE WARREN HINMAN

WHEN the good ship Thaddeus rounded the northwest point of the island of Hawaii, bringing the first missionaries to the Sandwich Islands a hundred and five years ago, a man swam out from his village to meet the vessel, and for this reason Kohala district claims it was the first place to welcome the missionaries.

At the capital, Kailua, on the south side of the big island, the Hawaiian king made the missionaries wait on board a full week, before he decided to let them land. He had just driven out his old religious advisers and he was uncertain about welcoming new ones. The priests of the old religion, with their tabus against women eating with men and partaking of any of the choice fruits and meats, had been defeated in a great battle only a few months before. The mother of the king and other women of the royal household had a good deal to do with the revolt against priest domination. This was one of the earliest modern movements for woman's rights. And it opened the way for the great work of the missionaries.

From the beginning, the queen mother and the women relatives of the king were favorable to the missionaries, provided them food and houses to live in, and took lessons from them in reading and writing and in making clothes. The queen Kaahumanu was the first one to accept the Christian teaching and the princess Kapiolani very early declared her belief in the message of the missionaries. But it was very hard for the people to overcome their fear of the powerful spirit they believed lived in the volcano, Mauna Loa, which towered above them thirteen thousand feet, and which always seemed so threatening, with its smoke and earthquakes. They knew that the power of the priests was broken, but they still feared the spirits, and most of all Pele, whose home was in Halemaumau, the House of Everlasting Fire, the small, active lava lake in the center of the great crater of the volcano.



THE CRATER OF KILAUEA

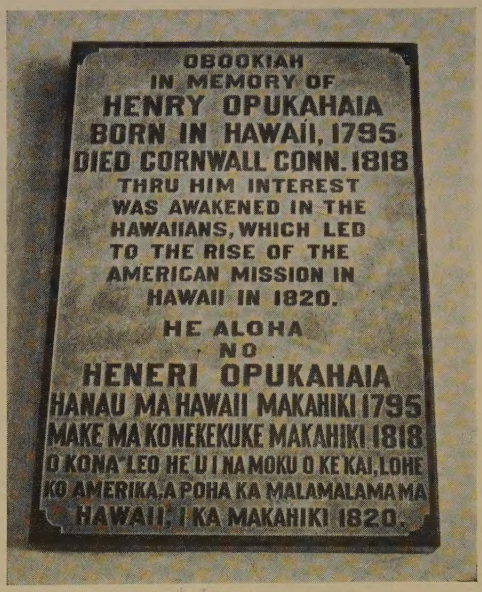
Finally Princess Kapiolani decided on a bold deed which would, she thought, deliver the people from their terror of Pele's anger. She had a few followers who had accepted the teaching of the missionaries and she had probably heard from the missionaries some of the Old Testament stories, among them the story of Elijah on Mount Carmel. She called together about a hundred of her servants, and commanded them to follow her up the steep slopes of the mountain, over the long trail through the jungle, across the great lava deserts which covered the southeastern slope until they reached the big crater of Kilauea, a great vent hole on the side of the mountain, four thousand feet up from the sea, but nine thousand feet below the summit. She had made up her mind to defy the goddess Pele right on the brink of the lava pit, where the goddess was supposed to live in constantly flaming fire.

One can hardly blame the Hawaiian people for fearing the volcano, or Pele whom they imagined as the goddess of the volcano. Any person who has seen the terrific spectacle of the boiling lake of lava, the geysers of melted rock breaking through cracks in the hard, dark surface, and shooting forty feet into the air, the constant jets of flaming gas which keep the lava melted, the terrific pressure breaking up periodically the solid surface until waves of lava sweep from side to side of the great pit—one who has seen this terrific spectacle, particularly at night, is not surprised at the terror which bound the hearts of the people. Even today we hear occasionally of sacrifices to Pele when some new eruption is threatening the villages on the slopes of Mauna Loa and at the same time is sweeping away from the minds of the less Christianized Hawaiians the defenses built up by Christian training for three or four generations. The tradition of Pele is still preserved in the name given to the threads of lava blown by the wind across the crater when the geysers throw up the liquid rock. Many a tourist has brought back a hank of "Pele's hair," like spun glass, only dark and rough in texture.

Princess Kapiolani had sent messengers ahead to the mission station at Hilo on the north side of the island, asking that some of the missionaries should come and meet her at the camp near the great crater, to teach her and her people. Only one of them could come, for a rather curious reason. It had been a long time since a ship had come from Boston, and the missionaries' shoes wore out very quickly on the rough lava rock. Their feet were not toughened to go barefoot like the Hawaiians and there was only one pair of shoes in the mission station which would stand the trip.

When the missionary arrived at the brink of the crater he found the princess and her people already holding a prayer meeting, and they prayed and sang together that night. The next day the whole company went down the steep sides of the outer crater, which is nearly seven miles around and over two hundred feet deep, across the miles of rough lava

boulders to the edge of Halemaumau, the fire pit, the House of Everlasting Fire. There they were met by a priest and priestess of Pele, who threatened them with the terrible wrath of the goddess if they did not give up the plan of defiance which Kapiolani had resolved upon. The group stopped, and one of the Hawaiians who had followed the princess over the hundred miles of jungle and desert led them in prayer to God. When he was through they started to sing, for the missionaries had taught them some of the great hymns, translated into the Hawaiian language, and they had already become, as they have been ever since, enthusiastic singers.



MEMORIAL OF FIRST HAWAIIAN CHRISTIAN

What hymn could have been more appropriate, after the days of travel through lava desert and in face of that overpowering exhibition of the volcano's power, than:

> "Guide me, O thou great Jehovah,
> Pilgrim through this barren land,
> I am weak but thou art mighty,
> Hold me with thy powerful hand."

Kapiolani went forward, when the hymn was done, gathered sticks and stones and the wild ohelo berries sacred to Pele, and climbing down to the very edge of the melted lava, hurled them into the crater, crying out, "Jehovah alone is God: there is no Pele."

The priest and priestess and probably her own people as well looked to see her swallowed up by the outbreaking fire of Pele's wrath. But she climbed back to them unharmed and went on with them and the missionary down the other side of the mountain to the mission station located at Hilo.

For a long time the missionaries there had had no success. The people would not listen to their teaching. But when the princess and her company remained with them and held meetings with the missionaries for two weeks, there was a great change and hundreds began to learn Christianity. Later Titus Coan baptized three thousand Hawaiians in one day near Hilo.

It is hard to find in all religious history any braver deed than that of Princess Kapiolani. It ranks with Elijah's sacrifice on Carmel. But in the spirit of the Christian message she and her followers went down from the mountain and preached to the people instead of killing the priests of Baal as Elijah did.

Probably a considerable part of the amazing success of the American Board missionaries in winning Hawaii for Christ was due to this bold act of Kapiolani, breaking down the fear of the people by her own heroism. Down to this day the Hawaiian churches honor the memory of Kapiolani. Two years ago a great trained choir in Hilo sang in Hawaiian for the hundredth anniversary of Kapiolani's heroic deed the very words used by that little company braving the threats of Pele's priest and their own terror on the brink of the House of Everlasting Fire. Representatives of the American Missionary Association—which cooperates with the Hawaiian Evangelical Association in carrying on the Christian work—and of the Commission on Missions joined in the great centenary celebration of Kapiolani's deed.

Pilgrim Place in Claremont, California

By WILLIAM EWING, D.D.

IT is a surprise to us all how quickly old age comes to the minister. It is considered wise by business and wage earners to provide for declining years. The question is sometimes raised whether this should apply to the ministry, or whether they should trust to a kind Providence to care for their later years. In the past the matter was not so pressing as now. In the old days in New England the minister was supposed to be settled for life, and a parsonage was often deeded to him where he might abide if he outlived the period of active service. The minister's family and friends generally lived near and could give assistance if needed without sense of burden.

Modern conditions have changed all this, and provision is needed to meet the present conditions.

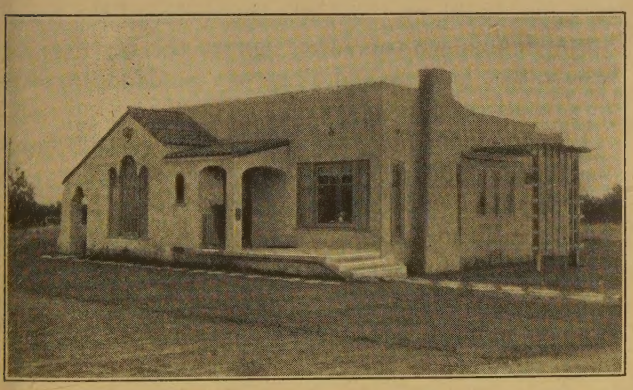
In the "Statement of Social Ideals" adopted at the last National Council, an article called for "adequate accident, sickness and unemployment insurance, together with suitable provision for old age." What was advocated for general employees should certainly apply to servants of the churches.

Annuity and Relief

All have reason to rejoice in the splendid work of the Board of Ministerial Relief, and the much more satisfactory service by the Pilgrim Memorial and Annuity Funds. These have brought relief to many noble workers and to churches which wished to be fair and honorable with their ministers. All admit that our churches were tardy in support of these boards. A splendid advance is in progress which ultimately will change the economic status of the ministry. But they are yet far from being able to make adequate provision to meet the conditions of the generation now retiring, either for disability or age. It is gratifying that definite and successful efforts are being made to supplement this noble work. One of the most helpful is Pilgrim Place in Claremont.

A Refuge in the Day of Need

It often is a problem where the minister may go if in need of recuperation, or for congenial surroundings for old age. Realizing this need—and especially for workers from the foreign field—an organization was formed in Claremont, California, thirteen years ago. It has steadily grown, but especially during the last three years since it has been open to ministers, missionaries, teachers and workers in our Christian institutions from both the home and foreign fields. A tract of twenty acres was secured, beautifully situated in the city of

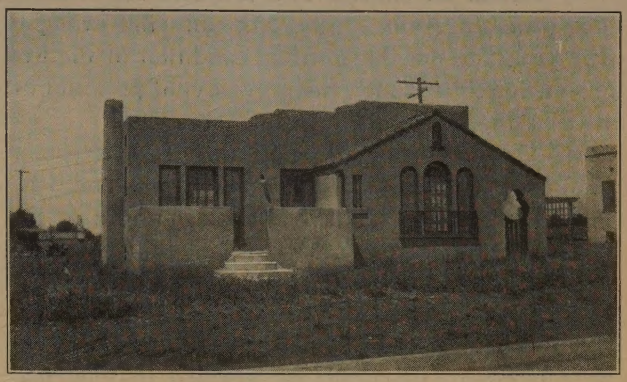


WHERE PEACE ABIDES

Claremont, surrounded by orange groves and with majestic mountains, snow-capped many months of the year, looking down. There are now nine comfortable buildings, free from debt, and funds in hand for two more.

The Cooperative Plan

Some have hesitated about considering Pilgrim Place for fear of being considered a dependent. The cooperative plan is entirely obviating this and proving attractive. Good examples are Dr. H. S.



A PLACE OF REPOSE FOR EVENING

Mills, who had a notable pastorate in Benzonia, Michigan. Funds for the Mills Cottage were provided by himself and sister with arrangements for it being theirs as long as needed. With similar conditions, Dr. Ralph B. Larkin, an honored pastor and superintendent of the Southern California Conference, has established his home.

Other servants of the churches are received with just as much consideration. If they are in any way beneficiaries it is considered but as "deferred adjustment" for services rendered. All are on a perfectly self-respecting basis.

The genial climate, rare cultural advantages, generously given by Pomona College, the one active church of more than a thousand members, all give an ideal environment for recuperation or retirement. A choice company are enjoying its benefits.

The National Council commends it to our honored workers, and to donors for enlarging its accommodations.

More cottages are needed and especially a central building for social purposes. The beautiful site needs to be fully developed.

It will bring blessings to many if individuals, churches or state conferences will provide memorial cottages for loved friends or honored pastors. Iowa Conference proposes to do this in loving memory of Dr. T. O. Douglass.

Pilgrim Place in Claremont, with all it means, will be a beautiful object for bequests. To keep on extending gracious hospitality to God's friends for centuries—after our own voice is silent and our feet are dust—think what a privilege!

Correspondence with possible guests or donors is earnestly solicited.

The Pastor's Responsibility for Recruiting New Members

By FREDERICK L. FAGLEY

THE Lenten Season is an especially fruitful season of the year for recruiting new members in the church. This is where the evangelistic program really fruits. Not only the evangelistic program, but the spiritual condition of the life of the church is made evident by a vital program of membership recruiting.

While it is possible and desirable that the pastor shall have lay-helpers, yet when all is said and done the responsibility for the leadership as well as the major part of the work rests on the pastor.

The evangelistic program for the church should originate with the pastor, as he is the official leader and religious teacher of the congregation. When he entered his pastorate he affirmed that he had experienced in his life the renewing presence of the Spirit of God; that he had thought about his own experience in religion in such a way that he knew how religion ministers to the fundamental needs of life; and that he realized that men need above everything else to enter into his experience of knowing Jesus Christ as a personal Redeemer. In brief, that he was fitted to lead his people in spiritual things.

While the pastor is the religious teacher and leader of the parish, he must be able to see and to have his people see that the administration of a church and the promulgation of the Gospel is not a one-man task. He will realize as his program develops, if he had not before come to this conclusion, that there are in his parish men and women of exceptional religious experience and broad knowledge of the needs of men and of the grace of God, who can do some things which are impossible for him to accomplish. Bishop Leete has well pointed out that the world will never be saved by a committee, and that in our development of organization and the establishment of method in religious work we should ever be careful not to bind ourselves in too hard and fast a fashion to programs; but that we should always have our plans flexible enough to be able to bend both our own program and our method of work to the will of the Spirit as it is made known to us as we work together with God.

While, then, we must guard ourselves against putting too much confidence in mechanical programs, we should bear in mind also that wise saying of Spurgeon that, "Prayer and means must go together. Means without prayer—presumption! Prayer without means—hypocrisy!" I believe profoundly in the doctrine of the importance of human cooperation in Divine regeneration. We may speculate that God could, if he so willed, overpower the wills of his children and compel entire obedience to his will, though such a thought contradicts our understanding of God's nature and love. Rather we should remember that as Bishop Oldham said many years ago, "God for his own wise ends has conditioned the regeneration of mankind upon man's cooperation." There are instances where God seems to speak directly to individual souls, rather than through another. The conversion of Paul is a most striking instance of this manifestation of Divine power. Yet while God, by a sudden revelation of himself through the risen Christ, brought to Paul a conviction of his own sinful life, we should also remember the loving ministry of Christian friends who interpreted to Paul through their own experience in Christ the meaning of his vision and opened the way for him into Christian service, where Paul found for himself the truth, "If any man wills to do His will, he shall know of the doctrine."

As we study the experience of men who have come close to God we find that with few exceptions their introduction to God has been through some one of good-will and divine spirit who has opened to them the avenue which leads to communion with God. Believing as we do then, not only in the possibility but also in the necessity of human cooperation in redemption, it is reasonable that we should study the testimony and the experience of others in planning how best to accomplish our part in this supreme task. This leads us at once out of the mystical into the realm of the practical—though we can never ignore the mystical or believe that any method alone can produce the conversion of another's life.

It is the common testimony of pastors who have made use of some of their consecrated men and women as a membership or evangelistic committee that their own power is multiplied manyfold; that many women and men are led into fruitful service, and that the whole church becomes enthusiastic in the work which it is organized to do—the enlistment of men and women in the worship and service of the Christian church. It is to be understood, however, that the evangelistic or membership committee is but to lead in the work and that there will be tasks for all who are willing to help. The appointment of the committee should serve to unify the church around its year's work and to give the program importance in the mind of the church.

Nothing will so unite a church in an enterprise as to have a plan presented to it which recommends itself to the people as something worth while. The value of a committee to plan and execute the work of the church has been demonstrated in other lines of activity. For example, the erection of a new church building or the Every Member Canvass. When a church plans to erect a new church building, we have all noticed the spirit of optimism which it manifests, how it overcomes obstacles and accomplishes the seemingly impossible. These results come from the union of consecrated men and women in a worthy enterprise where all are working together to certain definite ends. While the building project centers in the building committee, there is not a single organization connected with the church but what feels and reflects the pulsing power of unified activity. We have likewise all noticed the way in which as simple a thing as a social by the ladies' society, which draws into its activity a large number of women, will give quickening activity and deepening interest in all of the departments of the church.

These things but illustrate one of the fundamental characteristics of human life, which is that folks like to do things together. Call to mind the interest young men take in army drills. What could be more prosaic than the drill field? Yet because a large number are doing the same thing at the same time and trying to do it in the same way, there is a thrill of cooperation and of brotherhood which brings great satisfaction to those taking part in the exercise. One of the world's renowned physical trainers has said that he owes his success and fortune to this desire for doing things together. In his physical training department he has nothing new, and he asks the men who join his organization to do nothing which they could not as easily do alone, but which as a matter of fact they will not do alone; yet they will join together under his leadership and find great pleasure as well as benefit in doing together the simple things which renew their physical life. When the pastor thinks of this trait of human nature he will be convinced that to make effective his ministry he must be wise enough in his own generation to profit by what we know of the psychology of life, as well as what we know of the revelation of God's grace.

An Event

By FRED LESLIE BROWNLEE

WEBSTER tells us that an "event" may be any "incident, good or bad, especially one that is important or remarkable." The event about to be described was important in that we hope it marks the beginning of some real missionary education. It was remarkable in that so far as we know it never happened before. And it was good in that all was well from beginning to end without a mishap, an interruption or a disruption. Like the preacher who announced that he was going to speak "to and from" his text, we may approach or leave this event with equal satisfaction.

It happened in this wise. The Laymen's Advisory Committee through Secretary William Beard announced in *The Congregationalist,* THE AMERICAN MISSIONARY and elsewhere that an opportunity to see a dozen American Missionary Association schools was offered any interested persons who, at their own expense, might care to make a two weeks' trip South. Here is where the remarkable part of the event came in—"at their own expense." The expense was estimated at two hundred and fifty dollars. Modern educators tell us that education begins with interest, is tested by effort and is kept alive through more interest. Mr. Beard hadn't the slightest assurance that he would strike a note of interest; he was dubious about eliciting the effort which would cost so much in cold cash; but somehow he had infinite faith in the work of the A. M. A. The A. M. A. accepted the challenge by furnishing a guide and on the night of Monday, January 24, seven women and one lone man identified Mr. Beard at the Pennsylvania Station by the red carnation in the lapel of his coat, and we were off.

We left at eight-twenty, reached Richmond, Virginia the next morning, and by eleven-thirty were at the Joseph K. Brick Junior College at Bricks, North Carolina. Then in rapid succession followed a chapel service, dinner, inspection of buildings and grounds, a trip to a peanut factory where humans are made automatons at one dollar per day as they separate bad peanuts from the good ones passing by on a moving canvas. The evening was given to music interspersed with speeches by the members of the party. No one wanted to speak; every one said that Mr. Beard had not advertised that speeches would be required, but every one did her part and *his,* and did it well. The guide took courage until he received his instructions later

about speech-making at the next school. At ten o'clock that night, we were on our way to Avery Institute, our school in Charleston, South Carolina.

The train arrived in Charleston bright and early in the morning, just fifteen minutes past six. Principal Cox of Avery Institute was there with two big cars, and before we could say Jack Robinson we were seated at a beautiful breakfast table in the "teachery" and served a delicious Charlestonian breakfast. All of this was exquisitely managed by Mr. Cox's charming wife. School opened before we knew it, and soon the chapel service was on and for almost an hour four hundred voices moved us as we have never been moved before by one spiritual after the other in perfect unison and with marvelous attack. After this, and as fresh as though they had only begun, the students rendered the "Hallelujah Chorus," and we were lost in rapture. No school sings like Avery. It is worth a trip to Charleston just to hear the singing. Again we hurried from class to class. Following that, a delicious luncheon was served by the domestic science girls. On the way to the station, we hurriedly peeped at the Circular Congregational Church—almost a rival of Plymouth Rock—St. Michael's and a few other interesting things which keep the Charlestonians proud and conservative.



THE PARTY

The train for Savannah was on its way before one o'clock, and arrived there before five. The day was bright and glorious. Three comfortable cars awaited us and we were driven for over two hours in and out of the beautiful wide streets as trim and as perfect as Solomon's Temple. Too many cities have grown about the country store. Savannah was laid out and developed after the pattern made by Governor Oglethorp.

In the evening we were the honored guests at a beautiful service of worship at the First Congregational Church. It was the pastor of the church and two of the officers who met us at the station and showed us the city. This lone Congregational church without fellowship and with little inducement was one of the first A. M. A. churches to assume self-support and self-direction. The church building is in excellent repair; there is a parsonage, a daily and nightly social program in the Beach Community House nearby and also in one of the poorer sections of the city. An Every Member Canvass has assured a budget of over five thousand dollars for this year. The members of the church are as happy and good-natured as they can be. How they did welcome us and make us feel at home and make us want to come again!

From six-fifteen in the morning until ten-fifteen at night is a long day if things move slowly and experiences are dull, but we hardly knew what had become of the time. Shortly after nine the next morning we were on our way to Dorchester Academy, thirty miles out from Savannah. The day was cold—penetratingly cold—but Dorchester has a story that warms the heart. Following the Civil War the Dorchester folk—descendants of Dorchester, Massachusetts—left their charred homes behind them in Liberty County and never returned to rebuild them. For some reason Sherman's army did not destroy their church and left unmolested the historic cemetery. The church was called "The Independent Congregational Church." Today, annual pilgrimages are made to the old church and cemetery by relatives of the original families. We were told that the church had to accept Presbyterian pastors because it could not secure a Congregationalist who believed in slavery.

The liberated slaves were the only living and human remnant of old Dorchester left behind. They bore the names of their masters. For two generations, their children have gone to Dorchester Academy. You can ride for miles without seeing a white person. There isn't a decent schoolhouse within ten miles of the academy, and such as there are run for three months in shanties with one

teacher for six or eight grades. Do you wonder that one of the patrons of the school said at the public assembly, "Liberty County without Dorchester Academy ain't worth a chaw of tobaccer!"

Cold and dismal as it was, the day went quickly and our hearts were warmed by the hospitality, good cheer, indomitable faith, dauntless courage and common sense of Miss Moore and her corps of teachers. At eight that night we were on our way to Montgomery, Alabama, never to forget Dorchester and with a longing in our hearts that we might find some one who would like to furnish Dorchester with sanitary toilets and good bathing facilities and a few other comforts and joys of modern life. It could be done for a few thousand dollars.

While the party was breakfasting in Montgomery, the guide was negotiating for the forty-two mile drive to Tuskegee Institute. Before going, however, we had a delightful visit and a dainty lunch at the Montgomery School for Girls, made famous by the lives and service of Miss Alice White and Miss Margaret Beard. Here is a school s clean and so perfect that flies die of loneliness and saints become conscious of their sins. You just can't believe that this school is, but it is and it is going to be as long as the Misses White and Beard are there to see to it.

As the years come and go, Dr. Washington's greatness becomes more luminous. The symbolic statue at Tuskegee in which he appears with hand outstretched in benediction over a slave with eyes of hope is a majestic representation of what he was and tried to help others to become. Major Moton was away seeking rest and the renewal of health and strength. His faithful colleagues did



ACADEMIC BUILDING, BRICK JUNIOR COLLEGE

everything that could be done to serve us and make us feel at home. The private interview with Professor Carver in his laboratories and the assembly of eighteen hundred students that night will never fade from our memories, and that great institute will ever stand as an incontestable fact that initia-



TRINITY SCHOOL

tive, power, mind and culture are not racial but the gifts of God to all alike who prove their possession by their use.

It was midnight when we reached Montgomery, but there was time to catch our train for New Orleans. We had thrown our union cards away and refused absolutely to be governed by the eight hour day. When the train pulled into the station the next morning we found President O'Brien and three of the teachers of Straight College awaiting us there with their cars. Again the day was bright and beautiful. It was spent sight-seeing in that unique and attractive city, as charming and yet as different from Savannah as Savannah is different from Charleston. In the evening, we dined at a French restaurant, and most of us slept that night in a French hotel, the Monte Leon.

The next day was Sunday and it was given over to an inspiring service of worship at Straight College, dinner at Straight, inspection of the college buildings, a visit to all of the Negro public schools, tea at the president's home, and a rally, with a speech by each of us at Central Congregational Church that night. We boarded the train for Jackson, Mississippi, at midnight. Can you believe it? Just remember, we were seven-eighths women, not the orthodox Congregational one-third. And mind you, one of these women was a grandmother! She never missed a thing and extended her trip somewhat after the rest of us went home. She was not alone in this distinction, however. But this article must hasten on faster than we traveled or my readers will resolve never again to read anything I have to write.

We reached Jackson at seven, were at Tougaloo College, seven miles out, at eight, and on the train

for Birmingham at ten that night. Tougaloo did us the honor in the evening, through its dramatic club, of producing four one-act plays written by the students. The plays were well conceived and rendered. One of them was symbolic, representing Doubt, Prejudice, Ignorance and Truth at work on a high school lad struggling with the problem of whether or not he should go to college.* Preachers, please take notice! For Ignorance, the students chose a preacher with silk hat, frock coat, a Bible and a song book. The Youth Movement also knows nothing about race or color and the church of tomorrow for all people will have to be "enlightening and enlivening."



A FAREWELL AT MONTGOMERY

From Birmingham, we hurried on to Talladega where we were dined and fêted royally and honored by a special musicale, "Complimentary to the Party." Talladega is growing fast and growing upward. It looks and acts like, and is, a real college. Here, as at Straight and Tougaloo, you see the ultimate outcome of the A. M. A.'s work. From two hundred elementary schools, we have settled down to a comparatively few secondary schools and colleges, with Atlanta, Fisk, Berea and Hampton nobly and triumphantly going their own ways, independent of the A. M. A.'s nurture and care. Less than five years ago there were only fifteen hundred Negro collegiate students. Today, there are over five thousand. In the days when the A. M. A. had a large number of elementary schools, there were scarcely any public schools for Negroes. Today there are over three thousand Rosenwald schools alone which are owned and managed by public Boards of Education.

We had planned to go direct from Talladega to Fisk in Nashville, but something unusual happened. Our train would rush through Athens, Alabama, without stopping. Miss Allyn, principal of Trinity School in Athens, knew this. She wrote saying that we must stop. Her letter was followed by a telegram from the Mayor of Athens urging us to stop. We wired back that we would cut down our stay at Talladega and Fisk if they would get us to Decatur in the morning early in order that we might catch the Pan-American to Nashville. A wire came back: "The Mayor has arranged for the Pan-American to stop at Athens." This would be an event indeed, for the Pan-American never even hesitates as it rushes through Athens. Of course, we stopped. The Mayor met us with his cars, and showed us what growing Athens has to show. He and his friends offered to entertain us for the night. To our surprise, the Mayor had arranged for a meeting with the State Supervisor of Negro Education and the County Superintendent of Schools at which we might discuss how Trinity School could be made to function as the teachers' training school for the entire county and how all the Negro schools might be improved. In the evening these men spoke at a mass meeting, openly advocating everything that education has to offer for white and colored youth alike. This is sixty years after Trinity School was founded by the A. M. A. That's a long time, but the days of patient plowing and planting and harrowing have proved worth while. In the new day, we may well forget the past and press on to the future so full of hope and promise.

The stay at Fisk was short, but long enough to taste and hear and see. The luncheon was delicious, the music was superb and the vision of what Fisk is to be under the leadership of President Jones, a loyal faculty and student body, and an enthusiastic alumni, was commanding. A hurried drive through the parks, past the Parthenon, by Vanderbilt University and Peabody College, brought us to the station where we purchased our

*See: The Dawn of Truth, THE AMERICAN MISSIONARY, June, 1924, p. 109.

tickets for Sparta, Tennessee. We had spent a night in Athens. We beheld the Parthenon in Nashville, the Athens of the South. We were to spend the night in Sparta. Indeed, we felt quite Grecian! Like Socrates of old, we had formed the habit of asking questions and like the youth of Sparta we had learned to move so fast that at last, as we neared the end of our journey, even the Olympian games seemed tame.

After the sleep of the Spartan mothers and the lone gentlemen two, we started for Pleasant Hill Academy, a scene of another color. Pleasant Hill is the remnant of the long line of mountain work in which the A. M. A. once pioneered. Its back is not up against the wall, however. We found it full of life and hope and courage. A jolly lot of fine looking young men and women sang for us the mountain ballads and sent us on our way with the last impression as good as the first one at Brick Junior College and with all the other impressions fixed indelibly on our minds: a medley of songs, a composite picture of love and sacrificial service, and a revelation of brotherhood.

At Knoxville we separated. The men, who had been purchasing agents, telegraph messengers, letter carriers, red caps and bell hops, were the guests of the women at a dinner with strawberry shortcake in January as dessert. In thirteen days from and back to New York and as far south as New Orleans, we had seen twelve different institutions and had had a royal time. Our eyes were opened wide to the opportunities of missionary service. Our hearts were made heavy because of the curse of racial prejudice. Our enthusiasm for the A. M. A. with its achievements of yesterday, it problems of today and its opportunities of tomorrow is now at white heat.

Was this an event? We say it was, and we thank the Laymen's Advisory Committee through Secretary Beard for making it possible. They tell us that they will gladly arrange for other trips, possibly two or three each year. Any pastor or layman who is interested in securing a group of eight or ten persons would do well to get in touch with the Laymen's Advisory Committee at 287 Fourth Avenue, New York City. Perhaps a state superintendent may care to work up a party from his own state. It would be refreshing to the South to hear that some "Buckeyes" or "Hoosiers" instead of "Yankees" were planning to visit them.

Husks

A Story of the Unchurched Americans of the Northwest

By MRS. EVA R. BAIRD

MILDRED WILTS carefully unscrewed the Sont-Moeruck rocker, and dropped wearily into it. The little bungalow was in order. She heard Deane cross the drive with the Ford.

"Well," said Deane whimsically as he looked around at the newly furnished house. Mildred laughed sympathetically.

"Isn't it funny?" she said. "Here we came ready for pioneer hardships, and we're settled in a Model Home."

"I'm glad for you, Millie," he said gently.

Deane and Millie Wilts had sought to find the place of greatest need to invest their lives. A slight physical handicap had barred them from the foreign field, and their Home Mission appointment had been to a town of a thousand inhabitants in the Northwest where theirs was the only church.

"Not the million heathen sitting in darkness," Deane had said as they walked down the neat streets of Lake Crystal with its well kept lawns.

Indeed as the weeks went by they began to wonder. Other seminary men went out to their two and three thousand dollar jobs, and Deane had accepted the Home Missionary stipend of fifteen hundred. Along with the surprise of finding every modern convenience in the parsonage, and wonderful paved roads on which to drive the Ford, had come the consciousness that the folks of Lake Crystal were a very comfortable people. They did not all drive Fords, although it did seem as though everyone had at least that. Many of them owned their homes. They spent money more freely than Deane and Millie could. Why missionary aid?

But Deane and Millie were doers. The Ford chugged merrily through the country roads, and the new preacher and his bride were welcome guests on the ranches. And in a few months they were at home in the little town with its friendly folks. Only in the church did there seem to be a scarcity of kindred spirits or of hostile ones either, for that matter. The folks of Lake Crystal did not go to church.

"Left our religion back East," boomed big Mr. Lyon. "I was Superintendent of our Sunday School back in Illinois for twenty years, but I haven't seen a Sunday School for fifteen years now, I guess. We'll call around some time." And they did, much after the fashion of a social call.

"Yes, we're Presbyterian," said gentle little Mrs. Primm. "Not that denominationalism counts with me, but we kind of got out of the habit of going to church when we weren't near our own."

"No, the church don't count nowadays, and that's a fact." Mr. Cone was counted one of the thoughtful men of the community. "Maybe you can put some life into this one, but I doubt it. Yes, we're Episcopalians. We go to the County Seat on Easter Sunday." He laughed at his own frankness.

Then there were what Millie called the Ultras. They were professing Christians who didn't share the life of the church because it didn't "observe the right Sabbath," or because its form of baptism was wrong, or because it didn't emphasize faith healing, or because it recognized the Scouts and Campfire.

"If they were promoting their own cult," said Millie, "I'd have more patience with them. But they just make their idiosyncrasies of belief an excuse for doing nothing."

"Doing nothing is rather a specialty around here," said Deane grimly. They had been here almost a year now, and their prospects had for the most part remained prospects.

The Faithful Few were faithful—to the idea that nobody cared for the church and but for them its doors would close. The Wilts had learned early in their ministry that any reference to Missionary Aid was not in form with the Lake Crystal church. Such portion of the salary as the church paid was always in arrears. Dean's cherished dreams of a social interpretation of Christianity always met with ominous head shakings, and dubious questionings.

Then came the revelation. It was the Sunday of the big community picnic. If any one had said Why Sunday? the obvious retort would have been Why not Sunday? There had been a little handful of children at Sunday School, and no one to preach to at the morning service. The whole town and countryside had gone to the picnic. It chanced to be the anniversary of their arrival in Lake Crystal, and Deane and Millie were taking stock.

"We can't be discouraged, Deane," said Millie. "Things are just different, we can't truly say that they are harder than we expected. Maybe our ideas of Home Missions were romantic. We thought we should find poverty and need where there is prosperity and abundance. We expected to compete with the world, the flesh and the devil, but we never dreamed that half the families in the parish would be ex-church members."

"That's it," said Deane. "I have some ideas on religious education, and I love to direct an evangelistic campaign. But I never had a course on how to deal with post graduates."

They were interrupted by the door bell, and Deane ushered in a stranger. He was tall and dark with deep set eyes. He wore hiking clothes.

"I am making a survey," he said. "Will you tell me of the religious conditions of this section of the country?"

"There aren't any," said Deane. "We might tell you of the irreligious conditions." The Stranger smiled a bit sadly.

"You mean that there are no Christians?"

"I wouldn't want to say that," said Deane quickly. "But in this town of a thousand people, and within a radius of ten miles well settled with ranchers, I know of exactly five people besides my wife and myself, who can be depended upon for any definite service in the church."

"How about Christian principles in their daily lives?" asked the Stranger.

"They are kind in cases of need," admitted Deane. "When it comes to business the community is as Christian as the law requires—when they can not evade it."

"Are they educating their children along religious lines" came the next question. Deane looked at Millie.

"There are five hundred children in the public schools in the district," answered Millie, "and the law forbids religious instruction there. There are perhaps a hundred children who are fairly regular attendants at Sunday School. I asked a dozen 'teen-agers' last week to quote a verse of scripture. They really wanted to, but all that any of them could give me was 'Jesus wept'."

"He would," said the Stranger, and there were unshed tears in his eyes.

Millie and Deane tried afterward to explain the spell of the Stranger. His questions were relevant and concise, and they answered him clearly. He said but little, but in some subtle way his influence set them to thinking. They saw as though for the first time their field and their appointed task.

The land spread itself out before them, its "purple mountain majesty, above the fruited plain," its cattle upon a thousand hills—a veritable garden of the Lord. And it was peopled by a folk who had inherited the blessings of Christianity, and were refusing to pass on their inheritance.

The technicality of Mission Aid passed from Millie's mind. There was no poverty like the poverty of soul that does not recognize itself. They must be helped, these people she had been meeting for a year, who spoke almost patronizingly of the church. If their money went for movies and cars,

hen real Christian money must come in to support he church until they should waken to their privlege.

But Deane was looking beyond the present. The xpenditure of a little mission money had not exed his soul, as had the pouring out of his own oung life on a people who had no appreciation of he thing he was trying to do. Today he saw. America must be kept Christian. He was part of he continuity which could not be broken. Some ne must stand with the banner of the cross for his generation that would trail it in the dust. Leadrs would rise from the children his program vould reach, and if his lifetime was just that beween-period, after the pioneers, and before the onstructive program of modern Christianity was et, when faithfulness was required, then Deane Vilts would be faithful.

The Stranger said but little. He swept them with is vision.

"It is not an unusual situation," he said. "It ften happens in some time or place, that there is generation that forget from whom their blessings low. Unless there is some standard bearer then and there, the right-about-face of the next generation requires a miracle. Nothing is impossible of course but yours is the better way."

With deepening loyalty, Deane and Millie rose as though receiving their commission. The Stranger was leaving, and Deane hospitably invited him to stay. But he shook his head.

"There are so many times and places," he said. And he was gone without a conventional farewell.

Millie and Deane sat silent on the porch. The picnic train was returning. The Sunday School superintendent and Mr. Lyon came from the station arm in arm. Mrs. Presbyterian Primm and the President of the Ladies' Aid stopped on the porch of the parsonage to divide a basket of empty dishes.

The bell was ringing for evening service. The crowds streamed past. They were too tired for church tonight. Only a few of them ever came anyway.

Deane picked up his sermon notes, and glanced at the text for the evening, "the husks that the swine did eat." His mission had come. He must reclaim a Prodigal People.

Housing the Church School

By WILLIAM W. LEETE, D.D.

THE church has always been slow in changing her methods. Secure and happy in the everlasting truth which she believes, she has paid oo little attention to the times or ways in which hat truth could best be propagated. Her great athedrals have gathered multitudes. Her stately ervices have awed and inspired both the wise and gnorant. Out from under her grand portals have ome painters, musicians, dramatists, poets and eers. She has ministered to the sick and to the oor she has given bread. But only in these latter ears has she magnified her office as the teacher and uide of youth.

To do this latest work most efficiently she must se new methods and new equipments. Her Bible chool teachers will no longer consent to the inconeniences of the century-old meeting-house. To sk them to do so would be as unreasonable as to sk them to come to that same meeting-house as heir grandfathers did, on the back of the family orse. From the standpoint of symmetry and revrential appeal, the future will provide nothing betr than some of the old New England meetingouses. But from the standpoint of modern educaonal methods those houses are a great disappointent. No parish committee would think of erecting a new building with the same limitations. How to modify them or supplement them so as to meet the new educational demands is a problem facing many pastors and building committees.

What Experts Say

In order to help such, we are presenting on these pages a few pictures and plans taken from a recent book published by the Century Company of New York, entitled "Building for Religious Education." The authors are Henry Edward Tralle and George Ernest Merrill. Both are men of practical as well as artistic ideas. The latter is head of the Department of Architecture of the American Baptist denomination and is much in demand as a lecturer on church architecture; and Mr. Tralle some years ago edited a book of great value entitled "Planning Church Buildings." The cuts shown are of buildings housing large schools; but some of the features there disclosed could be studied to advantage by the churches that are small.

All modern building for religious education is based upon the fundamental principle that instruction must be adapted both in subject matter and manner of presentation to the age and aptitude of the child. In agreement with that principle the place in which the teaching is done is of vast impor-

tance. The church auditorium or hall, where the school formerly held its services in union, is considered now altogether undesirable. These authors, like almost all up-to-date teachers, contend that each department of a Bible School should have an assembly hall for itself alone and just as many class rooms nearby as there are classes in that particular department. Ten per cent of the space in any modern Sunday School building should be allotted to the cradle roll and beginners' department (ages ranging from one to three years); ten per cent should be allotted to the primary department (ages ranging from six to eight years); ten per cent to the junior department (ages ranging from nine to eleven years); ten per cent to the intermediate department (ages ranging from twelve to fourteen years); twenty per cent to the young people's department (ages ranging from fifteen to twenty-three years); and thirty per cent for the adult department (ages ranging from twenty-four up). Fifteen square feet of floor space it is figured should be provided for each child, seven feet of it being in the assembly room of his department and eight feet of it in his class room. The three younger departments should have their department rooms and class rooms on the main floor. If any part of the school must be in the basement let it be the adult department.



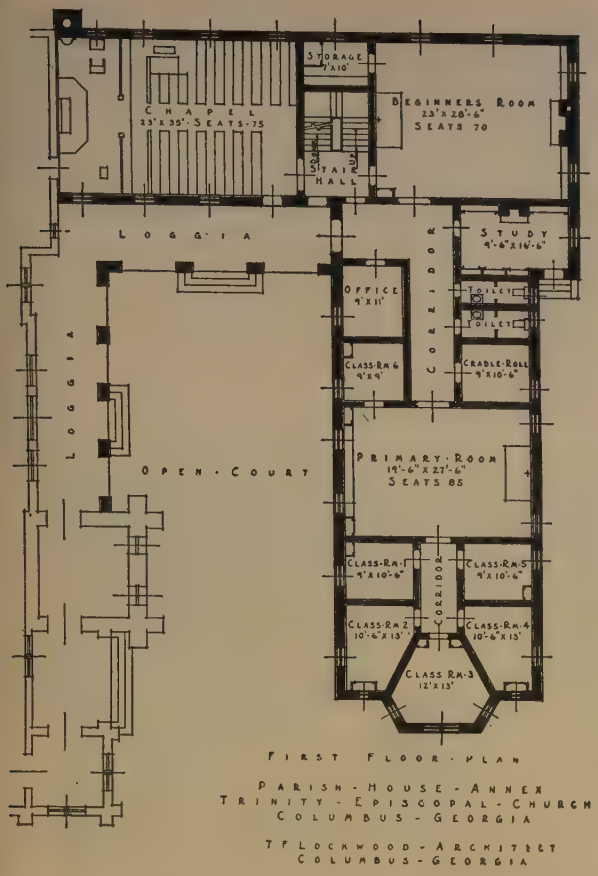
CENTER CONGREGATIONAL CHURCH, BRATTLEBORO, VERMONT

How the Teachers and Children Feel

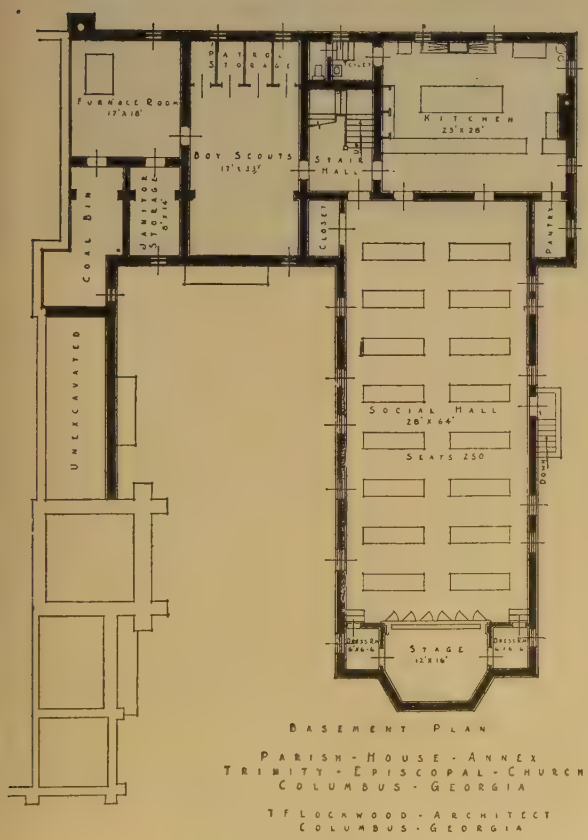
The privacy which such a building allows to every class makes what is taught in every room seem more important. It gives to every person the benefit of every answer or explanation and permits lines of conversation



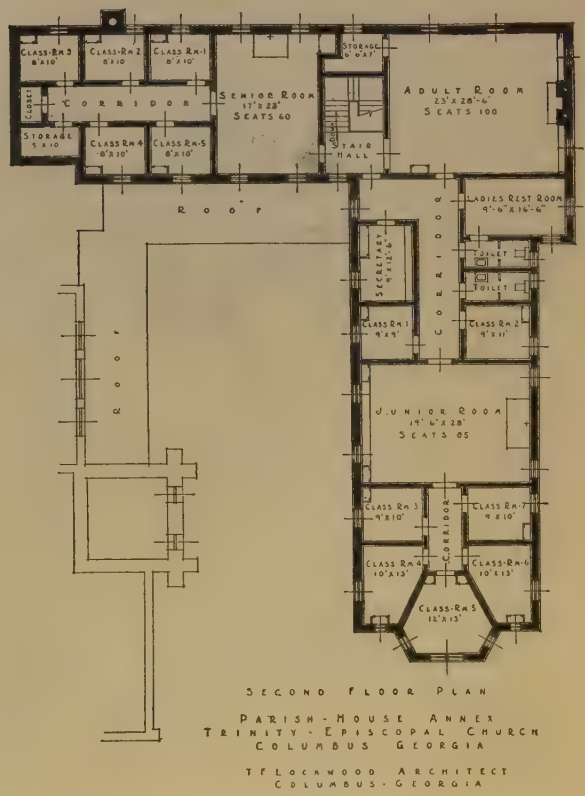
TRINITY EPISCOPAL CHURCH, COLUMBUS, GEORGIA



GROUND PLANS, PARISH HOUSE, TRINITY EPISCOPAL CHURCH



or appeal that never can be used when what a teacher is doing with his class is under the observation of half a dozen other classes. Under such an arrangement many men and women too sensitive to bear the nervous strain of the ordinary Sunday School would become contented and successful teachers, and others who are trained like our public school teachers would consent to serve. Features of comfort and beauty could be added to every room by the initiation of the class which would soon come to feel that the particular room was its own.



The opening and closing exercises in the assembly room of the department could be depended upon to cultivate the right *esprit de corps* and that would be still further magnified by occasional meetings in the church auditorium.

A building so fitted for effective teaching would in many communities lead to the holding of week-day classes for the teaching of religion. It would bring to the front and hold to the front the task greatest of all those facing the Christian world today, that of religious education. We do not for one moment forget that the magnet which holds youth to the Sunday School is the teacher and not the place, but the thoughtfulness and sacrifice necessary to the getting of such a building which we have described puts a premium upon the work that is done by every person who consents

to teach there. When churches dignify the office, then the office will be filled by people of dignity.

Some Illustrations

The special needs of communities must be understood before any building can be wisely planned. Probably most of the plans presented in the book to which we are referring would not be just the thing for more than a few places, but every parish could wisely put to use some of the recommendations therein contained.

A building similar to that suggested in the picture which we give of the Centre Church of Brattleboro, Vermont, erected at the rear or nearby to some of our colonial meeting-houses could wisely be given a wide introduction. What new religious life and what joy it would bring to many a town in New England! What a burden it would take from off the mind of many a pastor!



FIRST CONGREGATIONAL CHURCH, MONTCLAIR, NEW JERSEY

Another community with a Gothic house of worship and with more abundant resources would be pleased with an educational plant similar to that of the Trinity Episcopal Church of Columbus, Georgia. The open court which you see between the buildings is an attraction as well as a convenience. The little chapel in the corner on the first floor (see floor plans) most apt for small religious gatherings, for prayer meetings, weddings, funerals and so forth, could also be used as the assembly room for some one department of the school. A measurement of the space indicated by these plans will show that a school of over four hundred members can happily be housed in this parish house while the basement would still be left available for a lecture hall, dining room and play room with plenty of room for the Boy Scouts, kitchen, furnace room and so forth. Class rooms are somewhat lacking in this equipment and also an intermediate assembly room is not shown, but the plans as they are would probably come more within the range of the average community than something larger. The cost in each case would, of course, be modified by the material out of which the building is constructed and the nature, also, of the finishings.

One other view which we present is the plant of our First Congregational Church in Montclair, New Jersey. Although the educational building at the right has been in use but a single year, in style and in material it makes with the older house of worship a harmonious whole. On the different floors of this educational building are found assembly rooms for the different departments with an abundance of adjoining class rooms. On the ground floor is an assembly or recreational room seating four hundred and having direct connection with the dining room of the parish house building which is out of sight in the rear. Portions of the Church School are also housed there. The outlay for the educational building was over $250,000 and

the whole plant including church and parish house represents an expenditure of over $1,000,000. Few communities in the land have anything as good.

The strongest objection that will be urged against the model building for religious education is that based upon expense. But all expense counts for nothing against the heart and life of a child. The state is making model buildings in order to give its wards a secular education. Are not our sons and daughters entitled to have the truths of the Kingdom of God presented in the same favorable fashion? The old buildings may have been good enough for our fathers, but nothing is good enough for us if we can have something better. We are never upon safe ground when the good is allowed to become the enemy of the best.

Beloit College

By GEORGE C. CLANCY, *Professor of English, Beloit College*

BELOIT COLLEGE is situated in the very heart of the Middle West. Its campus lies close to the boundary line of Wisconsin and Illinois, about one hundred miles northwest of Chicago. Here, for over three-quarters of a century, it has offered, under able leadership, a liberal training in the arts and sciences to the thousands of students who have come to its doors. In its emphasis upon the liberal and cultural subjects it has sought to prepare its students for leadership in the world of thought and action. Thus its function is less definitely vocational and practical than that of the state universities. "Education for life, and not for a living," is a phrase which expresses pretty well its constant effort to provide an education that will give discipline of mind, breadth of understanding, and sanity of judgment. Beloit would have its students able confidently to take the measure of their tasks in the world, and to live unashamed among men of vigorous thought. Thus every student at the college pursues a liberal course of study in which his time is apportioned among various fields: language, literature and art; philosophy, the social sciences and history; mathematics and the physical sciences. Upon such a broad foundation can be laid the special training which the professions require, and, indeed, the "major" work of a student during his junior and senior years may look forward definitely to technical work in law, medicine, business, social service, and other occupations.

Every program of study needs the vitalizing force of great teachers if it is to be more than an empty shell. Professor Garman of Amherst used to say to his students: "Elect your professors, not your subjects"; and at Beloit among the names of high honor which have given point to such counsel are those of Chapin, Porter, Emerson and Blaisdell, men who made the early college illustrious. There have been four presidents of Beloit College: Rev. Aaron L. Chapin served from 1849 to 1886; Rev. Edward D. Eaton, save for a short intermission, from 1886 to 1917, and Dr. Melvin A. Brannon from 1917 to 1923. Rev. Irving Maurer, Beloit's fourth president, entered upon his duties in January, 1924. To such leaders, men of high vision and administrative ability, colleges owe debts which they can never repay. They hold the purpose firm and keep the faith in hours of discouragement; they win to their college friends who help to make possible a program of progress and high achievement; they select the faculty, who have the power to make or break the college, and above all, through the influence of their character, they lend to their college an atmosphere of intellectual honesty and high endeavor, without which there can be no real education.

The main campus of Beloit College consists of about twenty acres lying on the east bluff of Rock River, and somewhat apart from the business section of the city. The women's campus, with Emerson Hall, the largest of the young women's dormitories, lies one block north of the main campus. By a recent purchase the college has come into possession of the intervening property and on this has begun the construction of a new freshman men's dormitory and commons. The oldest building on the campus is Middle College, the first building northwest of Chicago erected for higher education. The college Carnegie library is the center of the intellectual life of the campus. Here about seventy-five thousand books, besides bound volumes of periodicals, are available to the students in open stacks, and in the reading rooms are two hundred of the leading current periodicals of America and Europe. The Art Hall and Logan Museum contribute much to the cultural life of the college. The former has an excellent collection of Greek casts and a rich and constantly growing collection of paintings, engravings and photographs, as well as an extensive art library. In the Logan Museum is one of the finest collections of Indian relics, and other archaeological remains, in the country. In the beautiful college chapel the religious life of the

college finds its outward expression. Here the students and the faculty meet three times a week in chapel service, and on each Sunday afternoon the vesper service is held.

Student interests in the form of the so-called "outside activities" on the campus have grown more and more complex during the last few years. Beloit has an enviable record in the state and interstate oratorical contests. Also the college holds debates with Carleton, Carroll, Coe, Cornell, Grinnell, Knox, Lawrence, and Ripon Colleges. The women's debates are with Knox, Northwestern, and Rockford Colleges. The men of the college conduct the Eaton Club, and the women the Forum Club, to cultivate ability in debate and public speaking. Phi Beta Kappa was established at the college in 1911. There is a Beloit chapter of Delta Sigma Rho; election to membership in the society is based on excellence in intercollegiate oratory and debating. *The Round Table,* the student college paper, now in its sixty-ninth year, is published twice a week, and offers amateur training in journalistic work. The "Beloit College Players" is an organization which is active in the production of plays and in the promotion of dramatic interests on the campus. Election to the club is secured through competitive tryouts. The "Shakespeare Society" is an organization of young women devoted to the production of Shakespearean plays out-of-doors. Musical interests in the college find their expression in the Men's and Girls' Glee Clubs, the Vesper Choir, and the *A Capella* Choir, which emphasizes unaccompanied singing.

By an arrangement with Harvard University, an exchange professor who offers special courses of lectures is assigned to Beloit College from year to year. These lectures are given in connection with the college work and form an integral part of the regular curriculum of the department concerned. In addition, the visiting professor offers a course of lectures of a more general character open to all students and friends of the college.

At Beloit, as at most privately endowed colleges, the tuition paid by each student covers but a part of the cost of his education to the college. Income from endowments and scholarship awards make up the deficiency. But today there is a general feeling among institutions of learning not supported by taxation that students who are able to pay for their education should meet the entire expense. Consequently, tuition charges are being increased. At the same time, more ample provision than ever is being made for the student of ability who is largely on his own resources. Scholarships, fellowships, prizes, opportunities for self-support are awaiting those who are eager to make use of them.

"Scientia Vera Cum Fide Pura" is the motto engraved on the Beloit seal, but the words are the guiding purpose of every institution devoted to scholarship and the higher learning.

The Glory That Is Maine

By ALFRED V. BLISS, *Superintendent Congregational Conference of Maine*

MAINE is a beautiful state; beautiful in winter as well as in summer, with its five thousand rivers and streams that are large enough to go on maps, its twenty-four hundred sapphire lakes, its twenty-five hundred miles of coast line, the equal of which in native beauty can probably not be found anywhere else in the world; three thousand islands are sprinkled along its ocean frontier.

It is as large as all the rest of New England put together, and yet it has only about as many people in its population as there are in the city of Boston proper. Inasmuch as there is such a vast expanse of territory for such a small number of people, it follows, naturally, that there are large areas in Maine not now occupied by human habitations. It is a state of unexploited resources. Up in Aroostook County, which is as large as the entire state of Massachusetts, the soil steals the whiteness and beauty of the light and turns it into potatoes. Over in Washington and Hancock Counties the soil borrows the blue of the sky and paints the blueberry for the service of man. Washington County alone sends about one million dollars' worth of blueberries out into the world every year.

All over Central Maine, by the alchemy of human genius, men are turning the wood of the spruce trees into paper pure and white, on which people may read the story and sing the songs of human freedom. Down along the extreme Eastern coast engineers are trying to gear their wheels into the tides and turn the pride of the waters into light and power.

The people of Maine are as good and as great as the beauty and natural resources of the state. Out of many a little town and isolated community has come a man or woman, born and brought up in that village, who has become a national or world-wide leader in the march of progress. Persons like Cyrus Hamlin, Hannibal Hamlin, the Maxim

Brothers, Artemus Ward, Bill Nye, Kate Douglas Wiggin, Madame Nordica, Nehemiah Boynton. These are some of the proud products of Maine.

As vast as is the area of the state, with room in for almost any great undertaking, there is not room anywhere for unkind denominational competition. It was back in 1891 that the Inter-Denominational Commission of Maine was organized, largely through the leadership of President Hyde of Bowdoin College; and through this Commission and the spirit of the Master in the minds of the denominational superintendents, and the Christian people in the churches during all these thirty-six years, there is a splendid spirit of cooperation for the advancement of the Kingdom among all the Protestant churches of Maine. This Inter-Denominational Commission, incidentally, was the first agency of its kind in the whole country.



SCHOOLHOUSE, PUPILS AND FACULTY ON MATINICUS ROCK, MAINE

An interesting situation in church cooperation is presented in the town of Castine, one of the beauty spots along the Maine coast. The federation is composed of a Methodist and a Congregational church. We met together recently—the people and the two denominational superintendents— and discussed and agreed upon the terms of union upon which the federated church would function. They use one church building for the morning service and the other one for the evening. At present they have a Methodist minister. This use of the two buildings is only a temporary expedient to try out the federation idea until people get so used to dwelling together in unity that they will insist upon a more economical use of their church property. But the interesting moment came when the conditions of membership were discussed. The draft of the terms of agreement stated that a person might be free to join either the Methodist church or the Congregational church. One superintendent suggested, "Why not make it possible for a person to unite with one of *three* churches, either the Methodist or the Congregational or the Federated church?" Someone immediately asked, "What kind of a creed would you have?" The superintendent said, "I would not have any creed at all. At this point in the Christian experience I would have simply this covenant: 'To the best of my knowledge and ability I am determined to follow Jesus Christ.' If any person will take that covenant solemnly and seriously he should be admitted into the Federated church and why not into any church? A person taking this covenant could find membership in the great Presbyterian church, why not in a Congregational or a Methodist church? After some experience in following the Master a person will work out his own creed and then it will be far more vital to him, for the creed should not be an entrance examination into a church but it should be a diploma crowning the course in Christian discipleship."

All the people present at this meeting agreed to this proposition and it was incorporated in their terms of agreement in this Federated church.

Up in Aroostook County we have an important and flourishing Larger Parish, under the leadership

of Rev. Clarence H. Clark and Rev. Albert B. Kettell. It is thirty-five miles long, centering at Ashland, extending ten miles north to Portage and five miles further to Buffalo, reaching ten miles south to Masardis and ten miles beyond to Oxbow. These two young men cover that entire area alone through the fall, winter and spring, having an extra worker or two in the summer months, one who is a specialist in religious education and social work. These men not only do the regular church work on Sunday, such as preaching and Church School work, but they put on a very interesting and valuable social program during the week. They cover four of these preaching stations every Sunday, taking the extreme places on alternate Sundays. Occasionally through the week they hold religious services in some schoolhouse off the main line or in some lumber camp, spending two or three days, perhaps, in the camp and living with the men on very friendly terms. Their week is filled with pastoral calling, in the winter time calling oftentimes on skiis, and with social events, moving pictures, a winter carnival with competitive games and sports—everything that is good and wholesome between Sundays, including, in the summer, several Church Vacation Schools.

No one of sane mind in that entire area questions the worth and validity of their work. It has the cordial support of nearly all the people. There are two other churches in the area with which this Larger Parish is working on friendly terms.

Over in Oxford County is the United Parish, which is an interdenominational parish including the Methodist and Universalist denominations along with our own, in charge of Rev. Wilbur I. Bull, Rev. A. C. Townsend and Rev. B. F. Wentworth. These men have in charge Albany, North Waterford, Waterford, East Stoneham and North Lovell. The same kind of work and a similar program is on in this parish all of the time.

Comparing conditions before and after federating, it is interesting to note that in the country at large the federated church membership has declined about 1.4 per cent, due probably to a revising of the church rolls. The home expenses have increased from an average of $1,282 to $1,835, probably due to the strong appeal federation makes to the people as a whole, especially to those outside of the church. Benevolence offerings have increased from an average of $389 per unit to an average of $647.

Another interesting example of cooperation is furnished along the shattered coast line of Maine. The Maine Sea Coast Missionary Society is doing a splendid work among the island people of the coast. Our state conference cooperates with this society by asking it to become the pastor of an island church, as, for example, at Matinicus Island or at Little Deer Isle, on terms by which it agrees to maintain a service of worship and Church School at least one Sunday in the month for the fall, winter and spring, their worker remaining a day or two before or after this Sunday for social and pastoral work; and through the summer months the Society agrees to maintain a service of worship and school on every Sunday.

Those who visit these islands in the summer are impressed by their marvelous beauty. There is, however, a stern and rugged beauty which only those of us who visit them in the winter ever see: snow-capped mountains, the white-capped ocean, the chill of the northeaster, the awful isolation of some island communities; these are phases of the work that the summer people miss.

Through the courtesy of Rev. O. J. Guptill of the Maine Sea Coast Missionary Society, I went in the middle of December, in the sturdy little boat, the *Sunbeam,* out to Matinicus Rock. This Rock is largely ledge, about three-fourths of a mile long and a few hundred feet wide. The total population of the Rock consists of eleven men, women and children. They are the lighthouse keepers and their families, fine, splendid, hospitable people. They are as faithful in the performance of their duty as the lighthouse itself is faithful. They never stop to inquire what the weather is going to be when it is a matter of performing any duty; the worse the weather the more they are needed.

There is a schoolhouse on the island, as the accompanying illustration will show. The entire school and the entire faculty are shown here in front of this little building. There are just two desks in the schoolhouse besides the teacher's desk and the matter of discipline does not seem to be very complicated.

There are about twenty fields in the state of Maine where churches are kept open through the summer and closed the rest of the year. Some of the finest young men to be found anywhere go to these churches from seminaries to enlist in service for the summer months. It always takes some little time for a new man to win the confidence of the community and to send down the roots of his influence deep enough to hold, and the tragedy of it all is that the work just gets under headway when the summer season is over. If only we had more money and could cultivate these communities more, we might be able to do a more far-reaching work in the smaller places.

Pay Those Pilgrim Pledges Now

By HARRY R. MILES.

THE $680,000 still outstanding on pledges to the Pilgrim Memorial Fund is a problem to those who administer the Fund. How much of this sum is good? While some subscribers have met changed conditions that make payment impossible, the greater number acknowledge the obligation and are as able to pay as when they made their pledges; but they have not paid and they give no heed to statements and letters.

Some have the habit of paying no attention to statements. They expect a collector to call for each of the five instalments as they come due. This procedure is expensive everywhere and impracticable except in cities and in thickly settled regions. A generous-hearted man of this class, with good income, pledged $250 and made no response to any of five annual statements. At the end of five years he was called upon and paid the first instalment. A year later, a second call brought another $50, and the donor promised to pay $50 each six months, if statements were sent. He, however, did nothing until the Secretary went another year and then a third year. The gentleman was always gracious, dropped his work and kept others waiting each time for a chat. On paying the fourth instalment he asked, "When will you come around again?" The Secretary replied, "Almost everything in the town except your pledge is cleaned up. It is expensive to come from New York for the last $50. Won't you send it in response to a letter in three months?" The donor saw the point and replied, "I will do something better than that. I will give you now a second check for $50 dated three months ahead." That man has a reputation of never paying until some one goes for the money. It is his habit and yet he is generous and has no thought of not fulfilling every promise to the letter.

Many people who intend to pay regard a benevolence pledge as something to wait until money is not wanted for anything else. A Secretary of the Pilgrim Memorial Fund spent the Saturday of the Army and Navy game in a city one hundred and fifty miles from where it was played. He called on many delinquents whose pledges were from one to seven years overdue and who said that they had no money to pay them. He found many of them at home listening in to the Army and Navy game over their expensive radios. One was in his garage using the half-holiday to put in condition his two automobiles. Lots of those whose Pilgrim Memorial Fund pledges are far in arrears have plenty of money to buy radios and automobiles, and they mean to pay, when they get ready. Many who are far in arrears keep on file the annual and semi-annual statements which have been sent from the office, but they wait, and last year the waiting cost the Pilgrim Memorial Fund an interest income of $35,000 on the $680,000 overdue on pledges. Do you, who are waiting, see the point? Most subscribers do not forget. Many of them keep the reminders around. A judge, with means and high integrity, recently sent in a check attached to a statement which he had had in his house four years. The Secretary found a deacon shaving Sunday morning, who said, "I have not forgotten you. I have your statement in my pocket." He then took out a blackened envelope, falling to pieces. He was another man who would pay when he got around to it.

The officers of the Pilgrim Memorial Fund want to be as considerate of subscribers as of the ministers to whom the money will go; but, readers, will you who belong to the procrastinators mentioned above, who ought to pay and mean to pay, brace up and pay now? Stop the leakage and make it possible to stop the expense of collection. This was low during the five years when instalments fell due and money came in large volume. Now, with almost nine-tenths paid, the relative cost of getting in the one-tenth still out is necessarily greater. The money ought to go to the ministers with the least possible deduction for expense. Help to accomplish this by paying your subscription without further cost to the Pilgrim Memorial Fund.

A man who pledged $50 kept up payments for the first half, then married. Children came and, with new expenses, completion of the pledge was less easy than he had anticipated and he let payments lapse for three years. When called on recently, he said he should and could pay the balance by putting his pledge on the docket and sending $5.00 every six months. He has just sent the first check on this arrangement. Put your pledges on the docket and go to it.

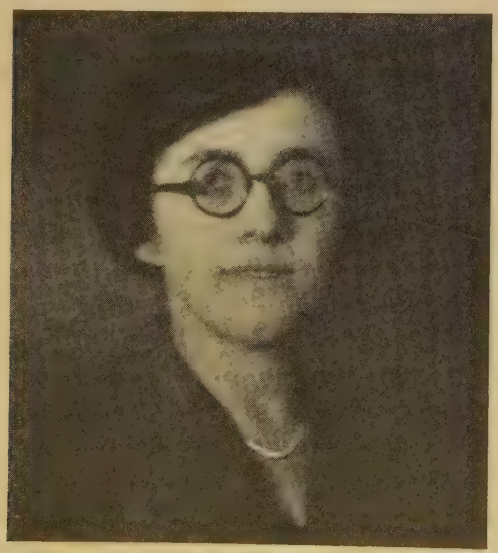
The first months of 1927 bring encouragement. Payments have been much more than in the corresponding period of 1926. It is to be hoped that conscience is troubling the delinquents, as it should. Do not wait for the time when you have nothing else for which you want your money. Use the money you have for this obligation long past due.

Women Workers in Strategic Places

By LAURA KINSLOE

THE Kingdom of Heaven, according to the parable, "is like leaven which a woman took," and Congregational women have never been slow to see the application. Early in the history of home mission work every church of considerable strength in New England had its bands of women who met at stated intervals to prepare comforts for home missionaries and their families. Probably no single cause contributed more powerfully toward keeping interest warm in the churches than this personal touch between the women and the field. From year to year this interest has grown and been of the greatest service to the missionary work of the denomination.

Love for their neighbors, the wish to safeguard the home, to make the community a healthy place for the children and young people—in short, the desire to be helpful to others—has always incited our women to effort and prayer; in many instances the same impulse has carried them much further. The names of those who have served us on the foreign field are well known. But there are many women in home missionary service whose work is just as useful and quite as sacrificial, of whom few have ever heard. At present we have twenty-four who bear the commission of the Church Extension Boards, some in pioneer places, some in the rural South, wherever the need is greatest and they can serve most acceptably.



REV. RUTH F. SERGEANT

An Interpreter of the Larger Life

Miss Madeline Gile is one of the rare spirits who can face hard facts and harder conditions with a smile and great determination. Perhaps this is why she is serving a difficult field and doing a work a man could so acceptably accomplish.



MISS MADELINE GILE

She began her work in Utah a number of years ago as a teacher in Proctor Academy at Provo. After three years she was called to Adabazaar, Turkey, to take charge of the Normal Department of the Armenian girls' high school, a work which she greatly enjoyed. But failing health compelled her to return to her native land and, after a period of rest, she again went to Utah and devoted seven years to teaching at Coalville and Bountiful. In 1920 she was commissioned to take charge of the home mission work in Plymouth Church of Salt Lake City, Bountiful and Sandy. She is an appreciated visitor in the homes of the people; a valued instructor of the children, and a helpful adviser to the young people. She does the work that comes to her hand and does it in a friendly and cordial way. She knows that all leadership is dependent upon personal service and gives it unstintedly.

The Children's Friend

One of the ways in which the church at Palm City, Florida, differs from other churches is that it was built in just three months and when completed was free of debt. Another is the fact that it has a woman pastor, Miss Ruth F. Sergeant. A congregation which had sacrificed a great deal to build a church in so short a time should have a sacrificial pastor, and so it was a woman who had given her best efforts to the fields she had previously served who was called upon to take up the

task. Every activity of the church is cared for with spirit and enthusiasm, but perhaps the greatest accomplishment of her three-year pastorate has been the enlistment of financial aid which enables the boys and girls from distant farms to attend church and Sunday School. Friends of the work



MRS. ELLEN P. BRADLEY

have made it possible to engage the driver of the school bus to bring these young people to the services, thus giving them an opportunity to have instruction under trained leaders. It is delightful to find the right person in the right place; here is an instance: one who, through faith and leadership, is helping to bring about a new order of things for the youth of a growing Southern city.

Serving a Strategic Western Field

Mrs. Ellen P. Bradley has, for a year or more, been serving an important field in Broadview, Montana. An Englishwoman, her early training and experience were obtained in her native land. As an evangelist and preacher, she was very useful in a territory covering the three largest and most densely populated counties in England. In 1911 she came to Minnesota, where she had friends, and for several years carried on a successful church work there. Prior to the war she went back to England for a short visit, but the war changed her plans and it was not until 1919 that she saw the United States again. For several years she and her husband served the churches at Sleepy Eye and Comfrey, in Minnesota; but Mr. Bradley, who had suffered greatly under the strain of war service, passed on in 1922, leaving her with two small children. She continued in the Minnesota work for some time, but later at the request of Superintendent Johnson assumed the pastorate at Broadview, a typical pioneer home missionary field, where every ounce of ability and resourcefulness which she possesses must be used. She has the respect and admiration of her people and has given herself to the work with whole-hearted consecration. The result is a growing Congregational community.

The Finnish Church at Englewood, New Jersey

This church has been the natural outgrowth of a group of young women who felt the need of a social life unattainable for them in the ordinary activities of the community in which they lived but of which they could become no real part. They might individually become members of many churches, but in them could find no common life of their own. So they organized a church, renting an apartment for social purposes and borrowing a church hall from their good Presbyterian neighbors for preaching purposes. Then they built a combination of church and apartment, meeting three-fourths of the cost themselves. Increase in real estate values has been such that the lot value now is fully equal to the entire cost of the fine plant.

The pastor, Miss Katri Tiikkala, was educated in Finland and there set apart for the Christian ministry. She is a capable and interesting preacher and also a guide in the social life of her flock, which now includes not only the single women, maids, nurses and teachers in the schools who were its first nucleus, but also a number of families from Englewood and other towns as far away as Ber-



MISS KATRI TIIKKALA

genfield and Jersey City. She is the friend of the traveling Finnish girl, and the inspirer of hope in many lives which would otherwise be lonely amid

the problems and perplexities of our varied American life.

Developing the Christian Life

Rose E. Hollstein may well be called the children's friend. Educated at the University of California, her first experience was obtained as a parish worker in Sacramento. For family reasons she was obliged to return to her home in North Dakota and remain there. Her experience and training in Daily Vacation Bible School work led to her being commissioned to help advance the idea in a state where, during the summer months, thousands of children live under isolated conditions, except for the opportunity of meeting others at the central point where the school is held and where they are taken in by the pastor's automobile, or some other method of transportation found by the ranchers themselves. At the end of the season she was commissioned as pastor-at-large, to help in fields too large for one man to care for, and to supply fields that had no minister. It was as teacher, not as preacher, that Miss Hollstein had been trained, and when she was sent to a small city and was told that the people wanted a preaching service she says her heart descended to her shoes. However, she decided the congregation must have what it wanted and, overcoming her timidity, preached a fine sermon. Large audiences no longer have any terrors for her.

For three years now she has been serving the churches at Wing and Regan and doing it most acceptably. While it is not possible to push the Daily Vacation Bible School plan with her former vigor, Miss Hollstein is doing a worth-while work in helping boys and girls make of themselves useful men and women.

Ryder Memorial Hospital

ON February 8 the new wing of this hospital at Humacao, Porto Rico, was dedicated in connection with the graduation exercises of the training school for nurses. Miss Crain, Associate Secretary of the American Missionary Association, assisted Superintendent Mohler and Dr. Watson in the program. Mrs. V. C. Paul, supervisor of nurses, also gave an address.



DR. JAMES WATSON

The work connected with the Ryder Memorial Hospital was begun by Dr. and Mrs. Schurter, who held clinics at Humacao in 1912. The first unit was built in 1914. The initial money came from members of the Congregational churches in the United States through the efforts of the late Dr. C. J. Ryder, a much beloved former Secretary of the American Missionary Association, and the hospital was named in his honor. The annual current expense budget is now over twenty thousand dollars, half coming from hospital fees and half from the American Missionary Association.

It soon developed that extra rooms were needed, and in 1922 an addition was built consisting of two wards for women and children and four private rooms. The money for this addition was raised by the women of the Congregational churches of Ohio and it was named "The Ohio Wing." Since then residences for American and native nurses have been built and some three acres added to the original site. Now comes the dedication of the Ranney Memorial Wing with its private and semi-private rooms. There is an increasing number of persons who desire private care. Their fees in the near future will make possible a larger charity service for the hundreds who can pay very little.

A superintendent's residence was also dedicated at the same time. This was made possible through the Evelyn M. Cummings legacy, and the house will bear her name.

Dr. James Watson, who is now in charge of the hospital, is a worthy successor to Dr. Schurter and Dr. Wycoff. The initial wing and first residences were built under Dr. Schurter's administration. Dr. Wycoff superintended the construction of the Ohio Wing, the native nurses' home and the laundry and kitchen. Through Dr. Watson's careful administration and wise economies the buildings have finally been completed at a saving of perhaps ten thousand dollars.

Ryder Memorial Hospital is beautifully located and represents a total investment in buildings and

equipment of about $100,000. Last year it served 917 patients, representing 18,452 hospital days. Fourteen thousand were given treatment at the clinics, and over 600,000 doses of medicine were sent out from the pharmacy. There were also 329 operations. All of these things Dr. Watson cheerfully calls "mere details." The big things in his eyes are "reconditioned" men, women and children who have come in touch with Christians whose joy is to serve. They leave the hospital with a better understanding of the meaning of life, with increased strength to meet life's struggles and with faith in Jesus' way of life.

A recent letter from the municipality of Humacao contained at its close the following high tribute to Ryder Memorial Hospital and is printed by the permission of the mayor and treasurer who signed it:

"The work accomplished by your Association in this city has been much esteemed and is held by all here in high honor. Humacao is proud to shelter in the midst of its community an institution so noble, so altruistic and so humanitarian as the Ryder Memorial Hospital.

"In regard to you who in Humacao compose the staff and represent such a sacred ministry in the name of the Ryder Memorial Hospital, this municipality is convinced of your culture, your intellectual fitness and your great moral capacity; therefore, we cannot refrain from congratulating Humacao and the Municipal District for the benefits they receive. We also congratulate the Associa-



NURSES AND TRAINING CLASS, RYDER MEMORIAL HOSPITAL

tion of Ryder Memorial Hospital because in the good done in this community it attains to the purpose for which this beneficent institution was founded.

Sincerely yours,

JOAQUIN MARQUEZ, *Mayor of Humacao.*

A. J. LOPEZ, *Municipal Treasurer.*"

Ohio's Plan

For a State Woman's Organization

NOTE:—*Mrs. Updike, Associate Secretary of the Commission on Missions, writes:*

There has just come to my desk the following article by MRS. A. M. GIBBONS, *of Cleveland, Ohio, which has within it so many splendid plans that I am anxious to share it with you at once. At the Mid-winter Meeting in Chicago, in the different meetings of the women throughout the week, a brief outline of this plan was given. All the women present requested that this be broadcast, so in the effort to keep faith I send it your way. While it is the plan of a particular state, it holds many possibilities for every state.*

SO many questions have come to the officers of the new Woman's Missionary Society of Ohio, relating to the effect of the Merger upon the status of the local woman's organization, that we have sought for a means of clearing up the fog into which the women of the state seem to have been plunged by the recent reorganizations, and have hit upon the following plan:

It was decided to hold a series of conferences throughout the state, the first one at headquarters to consist of state and association officers and women trustees of the conference. This is to be closely followed by conferences in each association under the auspices of association officers, but with a program similar to the first, put on by a team of state workers, and this meeting to be attended by officers of the local women's societies, church missionary committees, and association trustees. The hope is to secure representation from every local church, even if, in some cases, the expenses must be paid. The fact that our new woman Assistant Superintendent of the conference has been recently installed into office gives added reason for these occasions of getting together in order to introduce her to the constituency.

The program, which is to occupy one day and is planned with reference to the needs of local mission promoters, naturally falls along six main lines.

1. Opening service and organization, with secretary to keep a careful record of churches represented and of individuals present whose names and addresses will be available for future reference.

Introduction of the visiting team and particularly of our Assistant Superintendent, Mrs. Marion Ballou Fiske, will be followed by

2. A brief summary of the Merger to date: its progress in the nation, the region, and the state, and a reiteration of its purpose—to do bigger and

to do better things for missions than ever before.

3. A discussion of the local church as the pivot on which success depends and the necessity for its being geared into the merged machinery comes next.

Naturally this is the time for every church to engage in earnest self-examination, to study itself, and to ask itself some plain questions such as these: Is this church a missionary church? If so what made it so? If not, why not? What is needed? What is the attitude of our minister? Of our deacons? Of our Sunday School superintendent? To what extent is our woman's society functioning along missionary lines? Are the young people receiving missionary instruction? Have we a church missionary committee? What does it do? What more could it do? Do we have representatives at state and association meetings who bring us information and inspiration for the missionary task? If not, why not? Do we meet our apportionment? How? Or, why not? Is the apportionment too large? How large is it per capita for the year? For the month? For the week? For the day? Have we ever determined or really tried to meet it? What plans for missionary education of the whole church have we? Can we expect those who hear nothing about missions to be interested? Are we using *The Potter's Wheel* and other easy means of education? How many subscriptions to *The Missionary Herald* and THE AMERICAN MISSIONARY have we? Has the Every Member Canvass grown stale? Do we try to put new life and methods into it?

4. The Women's Society carrying on the women's missionary work comes in next for cross-examination. That there should be such an organization goes without saying. That it should "keep on just as before" is not so certain. If it is "filling the bill," if it leaves nothing more to be desired, then why not? If it has only a small handful of the women of the church in it, if it is not capable of reaching the rest of the church—men, women and children—then why should it "keep on just as before"? Why not reorganize? Why not look around for better plans of organization and select one that will allow the injection of new life and new methods? Such plans are available.

The adoption of certain goals for the women's societies of the state keeps worthy objectives in the foreground, and four of these will be presented for consideration. They are goals for the whole church, though promoted by the women, and are:

a. Three projects chosen—for state work, homeland work and foreign work.

b. A church missionary committee, planning missionary education and giving for all departments of the church.

c. The full apportionment met, in monthly or quarterly payments.

d. Two thank-offerings.

5. New plans will include at least three subheads:

a. Projects and how to use them. A few suggestions on this point follow: Have a Project secretary; print adopted Projects on the church calendar; advertise in connection with the Every Member Canvass; have a Church Project Book—a looseleaf book—in which pictures of the Projects and of things related shall be pasted, together with descriptive clippings and articles gleaned from missionary and other magazines, year books and reports; preserve letters from the fields of the Projects in a large envelope pasted inside the back cover; have a cabinet of souvenirs from their fields; send Christmas boxes; encourage sermons and Sunday School talks on the subject; have impersonations, stories, dramas and pageants which bear on the life of the people in those fields. Finally, an exhibit of Project Books at the state conference meeting will afford opportunity for interchange of ideas which would be welcomed by enthusiastic Project secretaries.

b. Educational plans and materials will be described and the value of missions, institutes, Church Schools of missions, study classes, and Sunday School programs emphasized.

c. Thank-offering plans, one at Thanksgiving for the foreign work and the other at Easter for homeland work, will be set forth.

6. Prayer. While this is mentioned last, it is not the purpose to leave it till then but to give it prominent place in the center of the program.

Ohio's local plan will be presented in the April number of the magazine.

Churches that can do fairly well alone often do wonderfully well through aid by the Congregational Church Building Society. Maywood, Illinois, Rev. J. J. Kolmos, pastor, is an illustration. The last Year Book gives its membership as 557, its Sunday School 510 and its budget as $33,000.

Would the Bryn Mawr Community Church of Chicago, pictured in *The Congregationalist* of March 10, have arrived at such influence had it not early had the brotherly assistance of the Chicago Missionary and Extension Societies and the Congregational Church Building Society?

In the Upper Yellowstone Parish

By REV. E. F. CLARK, *Pompey's Pillar, Montana*

THIS Montana parish embraces a territory of three thousand square miles. The region consists of mountains, table-lands and valleys. The valleys and table-lands are, generally speaking, rich and productive, but not well favored by rainfall; hence, crops and gardens upon which the people depend for their living are quite uncertain.



SOME MEMBERS OF YELLOWSTONE PARISH

The dry farming district to the north furnishes a great field for the Christian missionary. The people in this vast territory are as a general rule in unfavorable circumstances financially, many of them being in extreme poverty. This poverty does not relate to money values alone. There is also poverty of mind and soul. Here, then, is the challenge for a constructive Christian program arranged to meet the many and varied needs of a destitute region.

The words of Jesus were and are the outstanding religious literature of the world, but if they were not reinforced by the life he lived among men they would lose half their power. His personal contact, his generous, sympathetic attitude and beneficent service are the ideal by which the world is lifted to higher levels physically, mentally and morally. How often Jesus ministered to the physical man, giving sight to the blind, unstopping deaf ears, feeding the hungry, and giving hope to the lonely. Through these services he gained access to the real man and then led him to the complete life.

Now, for an imaginary excursion across this field so that some of the things the missionary is trying to do may be observed at close range. The first and final objective is to win folks to Christ. When this is done men will live a complete life. The best way to reach this objective is the Jesus way, the way of love.

The Service Car is provided with a bed, a compact box containing some convenient cooking utensils which is carried on the running board and a first aid set under the back seat. Now we are ready to go.

The forenoon is spent in making calls. When the noon hour comes a retreat is found and a fire and lunch prepared. The work in the afternoon is to arrange a service and program for the next meeting, two weeks later.

This often requires a drive of many miles to find the pivotal people on whom some responsibility for the next community service can be placed. The place is an old log shack twenty miles away in the mountains. There are no musical instruments; only a few old song books rather the worse for wear. Some old planks supported by blocks of wood serve as pews. But the people are there, as many as can be conveniently seated. They have come, some of them, long distances, on horseback, in wagons, buggies, or, possibly, some of them have Ford cars. They are hun-

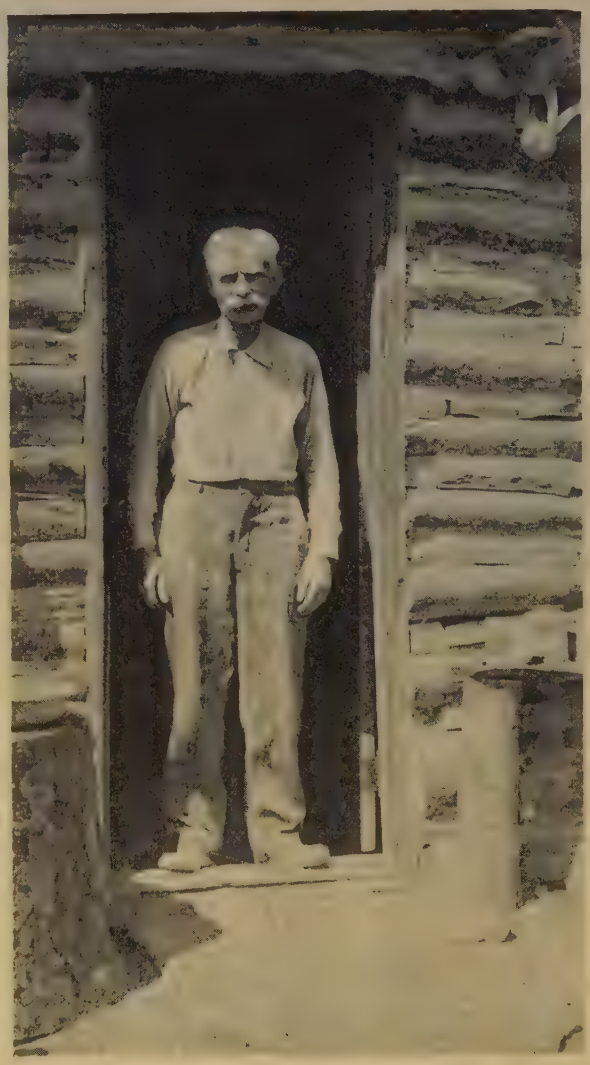


HOW THEY COME TO CHURCH

gry both for human society and for the Bread of Life.

The program starts by singing a few of the good old gospel songs, in which they join heartily. This is followed by prayer and a presentation of Christ in his relation to human need. In both the songs and sermon we discover that the gospel has never lost its charm and power. Many of these folks will say they have not attended divine worship since they left their homes in other states ten, fifteen and twenty-five years ago. They have left their God, religion and Bible behind. And now in their loneliness and need they are learning that these are the worth-while things of life.

At the end of the service community themes, which have been carefully selected and assigned to the proper people, are taken up and discussed, either in debate or in open forum. If the missionary is careful in the selection of talent and topics, great good can be done in raising the standards of living as well as developing a higher type of social life. The need for friendly service is very great.



A VETERAN PIONEER

Many and varied are the ways a missionary may make his approach to men as he finds them in this thinly settled field. For example, I announced that I would hold a community service in an old log building thirty-five miles up in the mountains. There was an old post office within a stone's throw of it. At the time of service a few women and children gathered. I went over to the post office and found it well filled with men of the cowboy type, greeted them with a cordial handshake, told them a good live story and invited them over to the services; and to my great surprise every one, including the postmaster and his family, came. Then the program was conducted so as to appeal to their mode of life. Never before had a sermon or prayer been heard in this hall, in fact, it had been devoted to evil and was serving that purpose well.

In a new community one afternoon I found the men threshing out what little grain they had, for the crops were very poor that year. I visited with them as I had opportunity and I went with them to a neighboring home for the evening meal. When it was over they were persuaded to gather in the dooryard for a religious service. And there under the open sky with the majestic moon peering over the eastern hills we worshiped God. After having conducted a number of neighborhood services of this type and getting better acquainted with conditions in this community revival meetings were held, which resulted in thirty conversions and as many accessions.

Like the Apostle Paul, we must be all things to all men, in order to win them to the Master. Love and Christian service in the homes of the needy and unfortunate give weight to the missionary's words when he speaks the message of Christ to the group as well as to the individual. In visiting the sick and those who are far removed from medical aid the missionary often acts the part of a nurse, doctor and preacher at once, staying through the night and ministering to the sufferer in the name of Christ.

Flathead Parish, Montana, comprises the Congregational churches at Plains, Dixon, and Paradise. Membership in all of them is composed of people from a wide range of denominations. Ministers are few in this region and the missionary car is a great aid to the Congregational pastor.

Churching the College Town

IT is not an easy task. College students have never shown a great hunger for the ordinances of religion. They have even been known to "cut" church and chapel. Years ago at Yale, if a preacher talked too long, the students shuffled their feet and called him to time. This led the President to warn all visiting clergymen by the playful remark that "no soles are saved after twenty minutes." But there are many of a serious mind in every college. Men of larger vision and deeper purpose it would be hard to find. They believe that the church stands for what is best in the world and they seriously wish to know what its teachings are and how they are justified in the face of the thousand and one other things that men believe. The preacher in a college town is a marked man and his responsibilities are great. Anything that people near or far can do to reinforce his work should be done.

On this page we are showing a sketch of the building now being planned by the First Congregational Church in Madison, Wisconsin, the Rev. A. W. Barstow, pastor. It is being called for because of the special relation which the church holds to the students and the state university situated close by. The First Church was organized in 1840, eight years before Wisconsin became a state and has made a strong and constant impression on the life of the state. Its present house of worship was dedicated in 1874 during the pastorate of Dr. Charles H. Richards, a pastorate especially fruitful in the lives of the students then attending the university. From that day to this the First Church has been in a special sense the students' church. In later years it has developed a strong Congregational students' association and a university pastorate. One thousand of the eight thousand students in the university are of Congregational preferences, and three or four hundred of them attend the First Church every Sunday, making the present church



PROPOSED BUILDING FOR FIRST CHURCH, MADISON, WISCONSIN



1926 BOARD OF THE CONGREGATIONAL STUDENTS' ASSOCIATION

plant altogether inadequate both as to space and as to manner of appointments. The building proposed, and which we cannot at this time fully describe, will be in every way adjusted to the needs of both the community and the university.

That which is most worthy of remark is the widespread interest which is being taken in this enterprise. This is not due alone to the far-sighted and businesslike way in which the pastor and committees have projected the undertaking, although that itself might be mentioned as a masterly performance. The interest is due to a profound sense of the importance of religion in the life of those who are to be leaders of others.

A committee of one hundred laymen in the state of Wisconsin have become sponsors for the new building and have put out beautifully illustrated bulletins asking the Congregational men and women of the state to raise $100,000 or one-quarter of the whole amount of money needed. This is in agreement with the vote passed at the state conference four years ago by which the ministry to Congregational students at Madison was made the common task of the conference and of the First Church.

The Congregational mind has always been sensitive to the calls of religious education. There are many churches, especially in the central and western parts of the country, that have been reinforced from without, that they may more effectively minister to the students at their door; as, for instance, at Ames, at Iowa City, Iowa, and at Missoula, Montana. The First Church, Lincoln, Nebraska, has cooperated with the state conference in supplying a university pastor and a $25,000 fund for a student parish house. At Champaign, Illinois, in response to the challenge, Congregationalists have established a Pilgrim Foundation and are securing $250,000 for its First Church. The first unit of a new building near to the university has been finished and our First Congregational Church there is now a combined university and city church.

At East Lansing, Michigan, the seat of Michigan State College, the Baptists, Congregationalists, Methodists and Presbyterians united in each putting in $25,000 toward the building of a church structure and pledged themselves not to organize any independent work in the city. The community cooperated and raised $300,000 more and today a $400,000 structure adorns the street just across from the college campus. But where, as at Madison, strong churches have long been established and each has made special provision for students of its own particular denomination, Congregationalists can do nothing but treat their own sons and daughters as the Congregationalists of Wisconsin are now proposing to do.

The group presented on page 561 is the 1926 Board of the Congregational Students' Association at Madison. What promises and hopes are there embodied! The richness of the offerings they and thousands like them will be making through the years to every holy cause is of a sort with which material wealth can never be compared.

Pioneering in Sunday School Work

"WHAT has become of the Congregational Sunday School Extension Society?" Now that the plans of merger are being increasingly developed this is a natural question and in one form or another it is doubtless being asked by a good many people.

As a matter of fact, the Sunday School Extension Society is still in existence as a distinct legal entity and is working in very close cooperation with the other two societies that make up the Church Extension Boards; namely, the Congregational Church Building Society and the Congregational Home Missionary Society. Since the adoption a year ago of a plan of closer administrative coordination on the part of the Extension Boards, the separate office of the Sunday School Society as formerly maintained at New York has been given up. This should not be understood, however, as indicating that the work of the Society has stopped. Every secretary, every superintendent and assistant superintendent and every missionary of the Church Extension Boards is now directly responsible for the work of all three of the societies. This is undoubtedly as it should be, for the task of church extension is one and not three.

It is the privilege of every home missionary to be on the lookout for new fields in which new Sunday Schools need to be organized and to give attention to such fields in so far as his time and energy will permit. It is still the policy of the Extension Boards to encourage the organization of schools in communities where they are needed by making them either total or partial grants of literature until such time as they are able to supply their own wants. In some cases new Sunday Schools will be organized in connection with churches already established; that is, they will be missions of local churches and subject to the supervision and

care of the pastor of the church. In other cases Sunday Schools will still need to be organized by Extension workers independent of local churches but nevertheless under the care and supervision of the organizer or of the superintendent or assistant superintendent of the state. It is not the policy of the Extension Boards to start Sunday Schools and leave them to themselves to live or die as circumstances may permit.

There are two reasons for the organization of Sunday Schools. One is that this method constitutes a logical and effective beginning for the subsequent organization of a church. It is probable that a very large majority of all new Congregational churches had their start in Sunday Schools. This is an effective means from the standpoint of economy since a Sunday School can be organized without waiting for a special building to house it or a paid worker to be in charge of it. It is psychologically correct since it begins with the children, utilizing their enthusiasm and plasticity of character for the easier accomplishment of the end in view.

The second reason for organizing Sunday Schools is to furnish adequate religious instruction for children who otherwise would be left without knowledge of God. There are hundreds of thousands of such children in the United States today. They may receive training in the secular studies taught in our schools but they have no opportunity to learn the teachings of Jesus. Whether or not they happen to live in a community which will ultimately be served by a church, they deserve and ought to have during the period of childhood and adolescence such instruction in the ways of religion as will enable them when they come to adult life to bear in a Christian way the responsibilities sure to come upon them. Such schools may not endure permanently but if they succeed in making a contribution to the lives of the children even for a few years they are thoroughly justified.

Here are given excerpts from reports of new Sunday Schools organized during 1926 as typical of the work which is now being carried on by the Church Extension Boards.

Walker's Chapel, Georgia, organized August 26, 1926. "The homes are widely scattered but the people come in their two-horse wagons and in their Fords. The families are large, two of those near the church have about ten children each. Some of the adults are competent and able to carry on Sunday School work. The children attend a consolidated public school four and a half miles away."

Jerome, Idaho. "The people felt the need of having a Sunday School. Two of the men spoke to me to see if it would not be possible to start one. I brought it up and it was decided to begin at once. On the first Sunday following about fifty were present. This is an irrigation district; quite promising."

Congregational Community Sunday School, Stanley, Kansas. This school was a combination of Methodist and Presbyterian schools with recruits also from the Christian denomination, which had given up its work. Its membership was reported as one hundred and sixty with seldom fewer than one hundred and twenty-five present.

White Bird Sunday School, Montana. This one of a group of Sunday Schools connected with our church at Absarokee, Montana. The Sunday School literature is taken to the day school teacher who sees that it is distributed according to ages. The report says, "There should be some ten other places looked after in this same way."

Snow White, seven and one-half miles northeast of Binger, Oklahoma. A needy field with no trace of a Church School ever having been organized there before. Many of the children had never heard a Bible story. The missionary went out in his own car and gathered them up. Then when cotton picking began they could not spare the time, so Sunday School was discontinued. During the winter months the missionary visited the day school once a week and gave forty-five minutes' instruction. Another school of the same sort is being carried on six miles south of Binger. The people in this section of the cotton belt are migrants and consequently the children do not receive the educational advantages they ought to have. The land is, for the most part, Indian-owned and so the people have to live on leases.

Hardman, twenty miles southwest of Heppner, Oregon. An isolated but fairly prosperous community with a small high school and grade school but no church organization. Our missionary assembled a considerable number of people on Saturday evening in an old Methodist church building uncared for and not being used. Before the meeting he covered up the broken panes with pasteboard and got the lamps in order. By utilizing his portable phonograph he gave them quite a concert. Sunday morning over forty of them came out for Sunday School. Two fine young married people evinced real interest and the wife was elected superintendent and the husband placed in charge of the Bible class. A supply of books was ordered. There were two good-sized classes of boys and girls. This is a place where the religious interest had been said to be almost nil.

Okreek Community, Okreek, South Dakota. The

most pleasing thing about the organization of this Sunday School is that the people themselves asked for it. The place is a small town of about twenty houses—really an Indian settlement but with several white families in the neighborhood. From the beginning keen interest was manifested and membership grew until the old schoolhouse became too small. The school had to move into the Indian school which is much larger. About one-third of the membership were Indian boys and girls. A portable organ is greatly needed.

B———, Tennessee. B——— is a very poor, backward community with a hundred or so people scattered around in the woods. The natural surroundings are beautiful with a splendid view out across the valleys. The people live upon small, poor farms and are much dependent upon berry picking. The houses are small, unpainted shacks, some log and some frame, unpapered or papered with pages from magazines. Many of the men go away to find work in the mines or mills. The families are large, children everywhere. Although a grade school is situated in B———, not nearly all the children attend. Moonshining is both the cause and the result of the backwardness. Corn is worth practically nothing as corn, but when made into moonshine it brings a good price. The people have been friendly and interested. Some of the mothers are very eager to have their children learn more of the Bible.

Hat Creek Sunday School, Wyoming. This Sunday School meets in a country schoolhouse located in the beautiful Wyoming valley twenty miles from Lusk. The people are ranchers, most of them having had church instruction "back East." Some of the people live miles from the schoolhouse. During the winter when the neighborhood becomes snow bound it is impossible for them to attend. Hat Creek consists of a store, post office and remnant of a roadhouse on the old stage coach line between Cheyenne and Deadwood.

For such a worth-while pioneer work the Church Extension Boards solicit the continued cooperation and support of all friends of childhood.

Chapter One in the Story of a Church Which Believes in Training Its Leaders

By ERWIN L. SHAVER

ABOUT two years ago the Eliot Congregational Church of Roxbury, Massachusetts, called the Rev. Charles C. Keith as its assistant pastor to give special emphasis to the work of religious education. Not long after the pastor was compelled to resign because the duties of a large parish were beyond his strength. While the church officials were looking about for a strong leader to call as their minister, the affairs of the church were given over to the new assistant. But before long the members began to realize that the moral of Russell Conwell's famous lecture was to be applied to their church situation. They ceased looking in distant fields for a leader and called the young man to take complete charge. And their wisdom has been justified.

He began at once to undergird the entire church program with a strong educational emphasis. An assistant minister was called to take charge of the

ELIOT CHURCH SCHOOL
Teacher Training Program, 1926-1927

First Term, October 6 to December 22, 1926

Course	*Time*	*Instructor*
1. Psychology	Wed. 7.10-8.00	Mr. Keith
2. Early Church History	Wed. 8.10-9.00	Mr. Kopf
3. Life of Christ	Sun. 12.10-1.00	Miss Worthington

Second Term, January 5 to March 23, 1927

Course	*Time*	*Instructor*
1. Principles of Teaching	Wed. 7.10-8.00	Mr. Keith
2. Message and Program of the Christian Religion	Wed. 8.10-9.00	Mr. Kopf
3. The New Testament	Sun. 12.10-1.00	Miss Sykes

Third Term, April 8 to June 22, 1927

Course	*Time*	*Instructor*
1. The Teaching Work of the Church	Wed. 7.10-8.00	Mr. Keith
2. The Old Testament	Sun. 12.10-1.00	Mr. Kopf

Church School and it is safe to assume that here is one man at least who will receive the hearty co-operation of his chief in these matters. The church also has a girls' work director. Each of these professional leaders has the cooperation and backing of strong committees on boys' work and girls' work respectively, which guarantees the interest of the lay membership in all the work which is carried on. The entire educational program is centralized and correlated in a committee on religious education, headed by an unusually enterprising and educationally minded young layman.

It is not the purpose of this brief statement to recount the educational activities of the church, but rather to show that the minister and his co-workers, both lay and professional, have sensed the central problem of every educational program, namely, the necessity of securing a trained leadership. Better physical equipment, better curriculum materials, and all other aids to a modern program of religious education are good; but they all fail unless the key personalities, the Church School officers and teachers, can do the right kind of work in skillful, constructive fashion.

Some churches bewail their misfortune in having no leaders, going on the assumption that all leaders are born and are distributed by God to some other church than one's own. A few churches do believe in the educability of leadership, but are slow to act upon their beliefs. This church, however, under the guidance of its minister has set out to *develop* leaders. The first of a series of brochures published by the church was issued under the direction of the religious education committee. Its title is "The Teaching Ministry of the Church," and it represents the platform upon which the minister is seeking to guide his constituency. After showing the need for religious education and the consequent responsibility placed upon the church, he strikes at the heart of the problem with a plea for trained leaders and sets forth the program which he and his associates are actually carrying on to train this leadership. The schedule appears on the previous page.

The results of the work of the first term show that twenty-six students successfully completed the work of the course in "The Pupil," twenty-six in the "Life of Christ" and twelve in "Early Church History"—a total of sixty-four credits earned in the first twelve weeks in a single church.

These credits represent Standard work. The instructors have been duly accredited by the Secretary of Leadership Training and are conducting their classes according to the standards adopted by the Congregational Education Society. The extent of a training program such as this can be realized when we compare it with the enrollment and credit students of an average community school.

This is Chapter One. Subsequent chapters in the history of this church are sure to be interesting. You can make the history of your own church equally significant. Why not begin your first chapter now?

The Board of Relief Mail Bag

THE daily mail gives glimpses of the homes of pensioners, shows their struggles, how much grants from the Board mean to them, and the joy that comes with being remembered by the churches to which they have given their lives. These letters tell their own story so simply and so beautifully that the picture is complete without much comment.

A battle-scarred veteran. A man who has been through everything and come out smiling says: 'Somehow the clouds don't bother me much. I know my Father is still in his heavens, and all is well. I can whistle and sing at any time, night or day. Fifty years ago this month I was ordained. The G. A. R. badge does not tell that sixty-four years ago last May I was wounded in the right lung at Fair Oaks and taken to Libby prison. I was exchanged August third, and discharged in September. The wound didn't heal for two years, and later I had some fourteen operations. I worked my way through Michigan University and Oberlin Seminary. I preached some twenty years and then jumped into college and for twelve years taught Greek, Latin, International Law, and even had a class in Psychology.

"The doctor here offered his services free, but am giving him fifty feet of my ground, so I get my eyes fixed and get rid of some taxes. But I am having 'bully times' as usual. I am now typing my story of 'John of Zebedee with Jesus', having reached the morning of the Resurrection. When it was all dark for Mary Magdalene, she met Jesus. How dark it was with the two doubters on the way to Emmaus. Then Jesus met them. Well, it is always so. But I must stop rambling. You have hundreds of such letters. But truly the way grows brighter and brighter."

Easing the strain. A mother who has been overtaxed for years in caring for her daughter through a long, critical illness wrote of a special

check sent to help her: "The check reached me a week or more ago, but I have been ill and unable to reply to your letter. It is useless to try and tell you the relief it brought me. I was in a very difficult position. I didn't know where to turn when that unexpected help came. I am ill only from overwork and anxiety. I could live and be fairly well if things were not so hard. I am exhausted all the time. My greatest wish is to keep going as long as my daughter needs me. She is better than a year ago. She may get up from bed, the doctor thinks, although she has not been sitting up for over two years. Thank you more than I can say for so much easing the strain."

Scared stiff! The members of the great Board of Relief family were written that thirty-seven new grants were voted at the October meeting of the Directors. One woman, on receiving this letter, wrote: "When I began to read your letter, I thought you had cut off my grant, and I said, 'My God, what will I do!' I thought that if you had added thirty-seven new pensioners at one time there might not be money to continue all the old ones. Then I remembered that He has promised to help us if we put our trust in him, and I read on and saw you did not intend to drop any one."



He ran an elevator until within a few days of his recent death at seventy-eight.

Bread and milk cost too much. On receiving an emergency check sent to a family where the husband is in delicate health, the wife wrote: "I bought a quart bottle of fresh milk for my husband. We had not had any fresh milk for over a year and when he saw the quart bottle he said, 'You mustn't spend your money so fast.' His reply from me was, 'You are going to have this milk with graham bread and Kellogg's bran for your lunch.' The doctor told him two or three years ago he should have fresh milk, all he wanted, all the time; but twenty cents a quart seems prohibitive."

Is she giving now? The ministers and their wives on the roll of the Board of Relief are firmly rooted in the habit of doing for and giving to everybody else. Many of them have during active years given to the Board of Relief and urged their congregations to generosity in support of this work, without thinking that their own age would ever be safeguarded by the Board. When their time of need comes, it is hard to be reconciled to receiving, as they have always been among the givers. A pensioner whose husband died suddenly a year ago writes: "The children are all at school again. The oldest son is back at the university after working all summer. And the oldest girl earned enough to see her way through the last year of high school. I have been trying to earn in a small way by baking each week for some friends. I would like to do more, but my strength returns slowly, since my nervous break. After doing all the housework, being father and mother to five children, keeping up with the church activities, and outside interests, visiting the sick and sorrowing and trying to comfort them, I find that twenty-four hours a day seems very short. But we are looking forward to the day when we can again give instead of receiving."

Help those who help themselves. One of our pensioners, a grandmother, works in a department store. Her daughter was left a widow, with a baby boy. The two women have for years cared for the child, and yet both have gone out to work. The grandmother works from nine in the morning until six in the evening, and gets home just before the daughter goes to her night job from seven o'clock until four in the morning. Thus, the child always has either his mother or his grandmother with him at home. He is now in school. On receipt of the January check, the grandmother wrote: "You never, never can know what your Happy New Year check received on New Year's eve meant to us. I went down to the mail-box to see if it had come, for I felt sure in my heart it

would come—but thinking maybe it wouldn't be possible for you to spare it, as you wrote of so many new applications for help this year. May the good Lord bless you all and keep you is all I can say. Am enclosing the hospital bill, so you can see what you are helping me to pay this month. Daughter has been sick for over a year, and at last had to be operated on. The doctors are much worried about her. I must tell you how my little grandson and I managed while his mother was at the hospital. I would get up, get our breakfast and get him ready for school, and then get ready myself and go down to work, and he would wait after school on the street till I got home, which would be about six o'clock. I had to stay home these last two weeks to take care of my daughter, but will have to get some one here as I must go to work next Monday."

A margin for the first time in half a century. A retired minister who had been married more than half a century never learned to stop work. He eked out his pension from the Board of Relief by running an elevator, and kept up this work until within a few days of his death last fall. His wife wrote of a quarterly check from the Board of Relief: "I am jubilant today in being able to put the check from the Board of Relief in the bank as an emergency fund. In all our fifty-two years together this is our first experience in making both ends meet and having a little surplus in case of sickness and death coming to us. My husband still holds his job, but must let go before long. We feel very grateful that we can by the help of our grant send out the heaviest part of the washing and buy things from the bakery days when not able to work."

Thy Servants

Sent to the Annuity Fund for Congregational Ministers, with the receipt for an annuity payment

FOR fifty years he and his wife
Have lived the self-forgetful life,
And preached the gospel of good news—
He in the pulpit, she the pews;
No sacrifice too great, no need
Too deep—to cheer, to love, to feed,
To comfort men, to save the lost—
That these two souls at any cost
Could minister with scarce a thought
For any interest of one's self—
Of time, or strength, or worldly pelf.

Now they are old, he cannot preach,
And they have lost the strength to reach
The homes of need; their all is spent,
Or rather to the Lord is lent,
And they are waiting till the call
Comes to them as it comes to all,
"Come, servant, good and kind and true,
A Kingdom here awaiteth you."
But on the good man's kindly face,
The spiritual-sighted oft can trace
The limnings of an anxious care
That comes to one who wonders where
The ravens are that must supply
The food and raiment till they die.
His thought is for his saintly wife
Who by his side has walked through life.
He prays that she may never want,
Nor find the larder sadly scant.
Nor be uncomforted by love,
If he should first be called above.

Just then a check comes from his church,
"God never leaves us in the lurch;"
But, best of all, his heart beats fast,
The brethren love them to the last;
They're not forgotten nor alone,
The brethren love them as their own;
And, if the dear wife lingers long,
The gift will help her, too, along,
And cheer her as she thinks that she
Is not deserted, nor shall be.

I hear them singing, soft and low,
"Praise God from whom all blessings flow;
Praise him above, ye heavenly host;
Praise Father, Son and Holy Ghost."

Small Beginnings

IN the snows of Northern Minnesota stands this little church. It is the religious home of a group of believers whose fatherland in Europe is twenty degrees nearer to the North Pole. They are Finns. Lying between Russia and Sweden, Finland abounds in lakes and the Finnish name for Finland is Suomi, which means swampy land.

Eveleth, Minnesota, is the center of the Iron Ranges and iron mining has called to the region a large number of these stalwart and industrious

Finns. The population of Eveleth is eight thousand five hundred, and two thousand of that number are Finns. Thirty-eight per cent of the pupils in the public schools are of Finnish parentage. The farms



FINNISH CONGREGATIONAL CHURCH, EVELETH, MINNESOTA

of the whole county are for the most part in the hands of Finns. But in this town of Eveleth fifteen hundred of the people are without church affiliation and many of them are connected with radical or anti-religious organizations. Neither the American nor the Lutheran churches seem to have been able to win them to the gospel faith. But among them came our missionary once a month, beginning in March, 1924, and on June 24, 1925, a Congregational church was organized with nine members. Last October that church was received into Congregational fellowship by the Duluth Association and its membership then was twenty-two.

At first all services were held in the old Swedish Mission Church shown in this picture. That church has now been purchased and remodeled with the help of the Building Society. It was dedicated on January 2, 1927, Superintendent Lesher preaching the sermon and Dr. Noble S. Elderkin of Duluth bringing greetings from the churches at large.

In pleading for the money for this building, its pastor, Rev. Alexander Muhonen, reminded Secretary Smith that this would be the first Finnish Congregational church building in the Middle West in spite of the fact that there are thirty thousand unchurched Finns in Minnesota and probably fifty thousand in the adjoining states. In the past five years five Congregational churches have been organized among the Finns and in still other groups our missionaries are working with the expectation of large results. The failure of some other denominations makes more obligatory the task which has been put upon us.

The name of this little church is not yet in the Year Book, for its life has just begun. Its building is small and we, in the grip of winter ourselves, are chilled by its unhospitable appearance. But faith knows only a springtime, and the unattractive walls already glow with the life of a great hope.

Brewer Normal School and Its Relation to the Community

By Principal W. H. HILYARD.

OFTEN we hear that "Education is life" and that "Education is a preparation for life." Brewer Normal strives to provide an education which is both life in the making and also a preparation for life outside the school's walls.

Brewer Normal is situated in Greenwood, South Carolina, in the heart of the Piedmont section. The students come from the city, from nearby towns, and many of them come from distant places. Brewer holds a very unique position in Greenwood. Realizing that it is the duty and the aim of each school to meet the problems and needs of the place where it is situated, Brewer has played and is still playing a very definite part in the life of this community. Since the school was established fifty-three years ago, many changes have taken place, and with the changes in general conditions there has come of necessity a difference in the relation of the school to the community. But at all times it has tried in every way possible to meet the needs of the community, keeping step with its advance.

In the first place, Brewer is meeting the needs of this particular section by offering an accredited course of study. This is significant because it is the only accredited high school within a radius of about sixty miles. Realizing that a high standard of education is one of our greatest hopes as a race and that our progress is shown by meeting certain standards, we feel that this is one definite step towards meeting the needs of our people.

Another witness that Brewer is meeting the needs of the community and of the county is the fact that about eighty-five per cent of the Negro teachers in Greenwood county are graduates of this school or have had some training here. Not only is this school responsible for training young men and young women for teachers, but the contact and training which they receive here makes them perform menial tasks better and with more dignity than they otherwise would. Many times

mployers ask for Brewer graduates or those who ave been under the Brewer influence.

Since the boys and girls of today are the men nd women of tomorrow and since the children ave great influence upon the parents, the school s making an earnest effort to inculcate in the minds f the students fundamental principles or aims of ducation so that as each one passes outside he vill be a "shining light" and will be a living testi- monial of the work which is being done here at Brewer. In each child the school tries to de- elop knowledge, interest, ideals, habits and pow- ers whereby he may find a place and use that lace to shape both himself and the community to even nobler ends.

As a member of the home, the child is an impor- ant factor and therefore, in many ways, the school s trying to create in each child an appreciation or worthy home membership; that is, he is being aught how to live with others in harmony and ow to give to the members of the family of which e is a part the benefits of the best and finest qual- ties that he has within him. The atmosphere of he home is usually so different from that of the chool that if the school does bring about a better ondition in the home through its individual stu- dents, it is helping to solve a great problem.

Brewer is also meeting another need by devel- ping in its students the idea of better citizenship nd by creating the desire to be more self-reliant nd independent. It is endeavoring to create the ype of Negro that was referred to by President ones of Fisk University when he said, "A Negro who wants to own his own home, pay his taxes, cquire culture and educate his children for true itizenship." In short, it is trying to create the nan of self-respect, the man without the "infe- iority complex," the man who wants to share the urden as his duty, his right and his privilege.

Most important of all, high ethical character is eing developed and high moral ideals and stand- rds are being implanted in the students. This is ne of the greatest needs which Brewer is striving o meet, for education without a high type of char- cter cannot reach the goal intended and cannot carry out the purposes for which it is given. But supported by a high type of morality and an un- faltering faith, education becomes one of the great- est "miracle workers."

Not only does Brewer play a very important part in the life of the community, but the community plays its part in the life of the school. In many ways the community is working hand in hand with the school, helping it to "put over" its big job. Too much cannot be said about those organizations and individuals in the community that have at all times done whatever they could to support the school in all of its efforts.

In the first place, there is a friendly relation existing between the churches and the church or- ganizations and the school. The doors of the churches are usually thrown open whenever any program is sponsored by the school and the hearty support of the ministers and their officers is given. In any of our financial rallies the churches are always willing to do their utmost to help. The ministers are friends of the school and show their interest by speaking at various times at the school or for the school. Some of the organizations in the churches such as the missionary societies are coming to think of Brewer as being a part of their missionary work.

Interest in the school is shown by the parents and the farmers in the county through an associa- tion which is known as the Parents-Farmers Asso- ciation. The association was organized to bring the parents and people in the county into closer contact with the school.

The Fair Association, which is a community or- ganization, has for its business manager the prin- cipal of Brewer, and in almost all community proj- ects he is given a place side by side with the com- munity leaders.

From these things it is easy to conclude that both Brewer Normal School and the community where it is located are working together for the good of the whole group and that each realizes that without the support of the other its work is ham- pered and the ideal toward which we are all work- ing cannot be attained.

That Church School Report Blank

By HERBERT W. GATES

CONGREGATIONALISTS are notoriously poor reporters. The request to fill out a statistical blank seems to many of us like an ntrusion upon our personal liberty, or an attempt o check up on us, as if it were anyone's business, except our own, how we do our work. The result is that when some of us meet with those of other denominations for the study of the progress of religious education we are embarrassed at the ap- parent evidence that the Congregational churches

are doing nothing worth while along such lines as week-day religious education, vacation schools, or leadership training. The truth is that our churches are doing their fair share, but are so modestly shading their light with the bushel that no one else knows about it.

So far as this attitude represents unwillingness to work for statistics merely, it is all to the good, and we would not utter a word that might change the rightful emphasis upon real results rather than paper ones. But statistics have their place and their value. Without them we are much in the position of the business man who guesses at the conditions of his business with no adequate bookkeeping to give him the facts. Indeed, one of the defects of many Church Schools is that they are guessing, or not even that—just blindly drifting with no trustworthy records to indicate whether they are making headway or not.

Every secretary will sympathize with the pastor who complains of the number of question blanks he is asked to fill out. The average secretary can be sure of having at least half a dozen such that he is going to answer some day, when he has time. But the real question is, whether or not the questions are worth while, whether they will give information that should help him in directing his own work, or help others in serving his church and school the better. It is certainly true that there has been and still is too much duplication of effort in the gathering of such information. One of the vexing aspects of our multiplied overhead organizations is that each of them seeks independently facts which, by better correlation, might be gathered cooperatively. The same person in the local church is often asked to fill out report blanks for his denominational Board, the county or state council of religious education, the Christian Endeavor organization, and perhaps others. Many of the facts asked by each are identical with the others. This is a waste of time and labor that should be eliminated, and some of us are working to that end. It is difficult to see why, for example, the state or county organization, supposed to be working in the interests of religious education for all denominations, should not undertake to gather this information for all and make it available to the others. The fact is, however, that there are such organizations that refuse to furnish such information to denominational Boards even when they have it.

It is also true that there are churches which will ignore the requests of an interdenominational agency but respond to those of their own denomination. We must get together on this matter from both sides and find a better plan.

Meanwhile, there are some facts that are useful, almost invaluable, if we are to do our work to the best advantage. First among these are the names and addresses of the responsible leaders in the various departments of the Church School. Your Education Society has information that will be of great help to these persons, if it can know who they are and how they may be reached. Another set of facts has to do with the organization of the school work: what departments and grades are established, the enrollment and attendance and type of lessons used in each. All of these are guides for those whose duty it is to help promote the best methods and materials among our schools. A third set of facts consists of the special features of work that are being carried on. Any school that desires real service from the educational secretaries of its denomination does not want "yes-yes" men to make it believe that it is all right. It will be glad, on the other hand, if one of these secretaries, noting that this school has reported nothing in the line of leadership training, calls its attention to some practical plan for improving this vital aspect of its work.

If this same school has succeeded in carrying out some particularly effective piece of work in missionary education or social service, it cannot do anything more helpful than to report the same, that it may be passed on for the inspiration and helping of others.

The report blanks which have been used by the Education Society have been devised with certain very definite ends in view. In many states the schools are graded and banners or cups are awarded to those making the best record. If such awards are to be at all significant they must be based upon standards that have real meaning and value as showing the quality of work that has been done. As a matter of fact, the only way to make such awards on a basis of intelligent justice would be to have each school visited by a competent observer and scored upon a schedule carefully prepared in advance. This being impracticable at present, the only other way is to prepare a blank that shall tell the whole story and trust to the judgment and carefulness of the one who answers its questions.

It is interesting to note that these blanks meet with very different reception in different quarters. Some see nothing but a rather complicated form with some questions on it that do not seem to have any bearing upon their own schools. His reaction is apt to be one of irritation and the blank goes into the waste basket. As a sample of the other sort let us take the pastor who wrote: "When I first

saw that blank, I sighed and said, 'What's the use.' Then I read it through and said, 'There are some things here that I don't know about my school, but I ought to.'" The result was that he called together his teachers and officers and started upon what proved to be a most enlightening and stimulating study of their educational work with this blank as the outline. When he filled out the same blank a year later the improvement along several lines of work was evident.

The moral of all this is that your Education Society and its Field Secretaries do not construct these blanks for the purpose of making trouble. They are carefully designed, after much thought and discussion, for the purpose of gathering facts that shall aid us in raising the standards and improving the educational work in our schools.

The fact remains that in many parts of the country the percentage of reports received is very small. We have, therefore, decided upon the following policy. A new blank has been prepared, which occupies two sides of a single sheet, and in which the questions asked have been reduced to the simplest terms. The information sought has to do with the three classes of facts above mentioned: the personnel of the school, its organization, and any special features of work that seem significant to the one who makes the report.

For those leaders who really want to make a more thorough study of their work, or for schools in states where schools are graded on the basis of their work and recognition given for exceptional merit, a choice of two or three different forms is open. These include the report blank in use during the last two or three years and based upon our Congregational Standards; an educational survey blank prepared by Dr. Winchester some time ago and giving an outline for a very thoroughgoing survey; and the Proposed International Standard with accompanying score card, which is the most recent of the three and which affords to any school using it a basis for a careful and critical study of its educational work.

The Education Society will be glad to send further information regarding these blanks and samples for inspection and choice. Meanwhile, when the simpler form reaches you, dear reader, if it chance to come to you, treat it kindly and remember that it is an attempt to help you and all of our educational leaders.

California Mission Indians

THAT Mission Indians of Southern California make a large contribution to the wealth of the state is a fact not generally known. These Indians own thirty-one reservations. Their enrolled population is 2,764, of which 2,075 actually live on the reservations. Many have severed reservation connections entirely, intermarrying or intermingling with the white race. The entire number of Mission Indians, perhaps, does not exceed 5,000. Many have been attracted to the large cities where they find opportunity to follow various occupations.

Five primary schools are maintained on the reservations. Where no special schools are available near by the Indian children enter the public schools. After the primary school of the reservation, pupils are sent to Sherman Institute at Riverside where two years of high school and manual training are given. Congregationalists cooperated in building a chapel for the Indian students at Sherman Institute and aid in the support of a chaplain.

Four Aims or Ideals

The Gateway

PRAYER is the most intimate and fundamental method we have of reaching the mind and the will of the Master. Prayer is a force, and through it and its practice we may hope to become more like him. If we make it all-pervasive his attitudes become ours; life has new meaning; the brotherhood of man becomes a fact; and we enter the realm of loving service, working together for the coming of his Kingdom.

"Lord, what a change within us one short hour
Spent in Thy presence will avail to make."

Aim I. Projects

Each church to adopt the Project Plan. All women are familiar with this method as used by Branch and Union. Continue *through the church.* Make sure that you have at least one home, one foreign, and one state object of work, with a margin for "General Items." If the church is small and just beginning in "World Service," do not hesitate to take only one piece of work—put the emphasis on *beginning!* If work has not been assigned you, apply to your state conference office for *your church's Projects.*

"I would be friend of all
I would be giving and forget the gift."

Aim II. Apportionment

Each church to meet its full apportionment. Our Congregational family of almost one million is al-

lowed the alluring privilege of sharing with seventy-five million others at home and abroad. Were we every bit in earnest and of His mind, it would be easy. If we cannot go, let's share to the full!

"This learned I from the shadow of a tree,
Which, to and fro, did sway against a wall:
Our shadow-selves, our influence, may fall
Where we can never be."

Aim III. Thank Offering

Each church to have at least one Thank Offering a year which would be divided between home and foreign work, with due recognition of the state work. Wherever it is customary or possible, plan to have two, one for home work and one for foreign, remembering in both cases to share also in the state work. If objects for thank offering have not already been arranged for, it is suggested that in loyalty to the state conference benevolence program the state be consulted as to thank offering objects. Keep it above apportionment wherever possible.

A thank offering properly approached and developed may be a source of great spiritual power. If feasible, share this opportunity with your whole church.

"Service is Life's most glorious privilege."

Aim IV. Missionary Committee

Each church to have a responsible and representative committee charged with a program of missionary education for the whole church. Sometimes this may be recognized as one function of the Committee on Religious Education. Sometimes it will be a Committee on Missionary Education with no other responsibility. In either case it is important:

1. That the committee do its work under the authority of the church or its ruling body, and feel itself responsible to the church or its ruling body.
2. That it not only include both men and women but that its personnel be representative of such interests as women's work, men's work, young people's work, and the Church School.
3. That it regard its task as covering an adequate program of missionary education for the entire church, including every age-group.

"The earth is warmed by the kindly sun,
But lives are warmed by the deeds of men."

The above suggestions may be helpful to women's societies in making the missionary tasks of their churches practical and definite. Copies printed in leaflet form may be obtained from the office of Mrs. D. F. Updike, 287 Fourth Avenue, New York City.

Program for Women's Societies

A Study of the Congregational Education Society

By MRS. HANNAH HUME LEE.

I. Hymns: "Fight the Good Fight."
"Lead on, Oh King Eternal."

II. Scripture:—Joshua, 1, 5-10.

III. Prayer: Ask several to lead in prayer. Prayer of thanksgiving for the rich heritage of our Congregational fellowship; for the riches of love which are ours in Christ Jesus; for the privilege of sharing with others. Prayer of petition that we as Christians may live steadfastly in the spirit of Jesus that our churches may be strengthened with energizing faith to make real our ideal. Prayer of consecration to dedicate our time as well as thought to Christian education, our wills as well as our emotions to the Jesus way of living.

IV. The aim of the Education Society is to provide for the folks in our Congregational group, training and leadership in Christian education and social service. The following are some of its important lines of service:

1. Religious Education in the home and Church School. Religious education, beginning in the family, is continued and supplemented by the Church School. If we are to have a Christian world we need a world outlook. The World Service School of this department offers well-prepared, interesting programs on the work of the denomination at home and overseas. Out of 5,636 Congregational churches, only approximately 2,000 are using the world service plan.
2. Student work, leadership training, university pastors. The Society provides topics and programs for young people's groups and comments on the Christian Endeavor topics. It renders an important service to the young people in life work guidance through regular bulletins, week-end institutes, and personal correspondence.
3. Summer conferences. The Education Society through its Young People's Department and district secretaries, conduct summer conferences from California to Maine. In 1926 thirty-seven were held, with an enrollment of over 4,000.
4. Social Service. The Social Relations Department of the Congregational Education Society aims to collect social data and help in the forming of social attitudes which shall embody the principles of Jesus. It seeks to serve the denomination through preparation of material on social issues for discussion groups, through seminars, conferences, addresses. It cooperates in conference and association programs, and work with Social Service Committees of State Conferences.

V. Let us think of the Congregational Education Society as an integral part of our denominational life, pray for its leaders and strengthen its program.

"O Christ, thou hast bidden us pray for the coming of thy Father's kingdom, in which his righteous will shall be done on earth. We have treasured thy words, but we have forgotten their meaning, and thy great hope has grown dim in thy church . . . Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. As we have mastered nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation if it gain numbers and riches, and lose the sense of the living God and the joy of human brotherhood?

VI. Hymn: "O Love of God most full, O Love of God most free."

Send to the office of the Society, 14 Beacon Street, Boston, Massachusetts, for detailed material on these themes.

Tougaloo's Building Campaign

EVEN before the end of the campaign for "Holmes Hall", the General Education Board promised help to Tougaloo on a larger building program. Details are set forth in a letter from Mr. W. W. Brierley, Secretary of the Board, as follows:

I beg to inform you that the executive officers were authorized in their discretion to commit the Board to an appropriation to Tougaloo College, Tougaloo, Mississippi, of a sum not to exceed $33,333.34 toward $100,000 required for the improvements listed below:

A girls' dormitory; a laundry and equipment; three cottages for teachers' homes; practice housekeeping cottage; addition to the dining hall.

The estimated costs of the buildings thus proposed for the immediate future are:

Girls' dormitory and equipment	$55,000
Laundry and equipment	20,000
Three teachers' residences	12,000
Addition to dining hall	8,000
Practice housekeeping bungalow	5,000
Total	$100,000

The General Education Board believes in Tougaloo College. It believes that Tougaloo is putting over the educational job, and that it fulfills the scriptural exhortation of "having done all, to stand". What was true before November 18, 1926, is now doubly true, that it has offered Tougaloo more than it has offered any other institution for colored youth in Mississippi. And frankly as Tougaloo appreciates the money which has been promised, even more does it appreciate this implied confidence.

Hospital Burned

The cloud over the horizon at the dedication was the fact that the day before the hospital at Tougaloo had been completely destroyed by fire. Somehow a spark seems to have got caught in between partitions, or between the inner and outer wall, and to have worked its way until it could not be controlled. Discovered shortly before the close of school on a warm, windless afternoon, if such a fire had to come, it could not have chosen a better moment—or, perhaps we had better say, a less worse. Men and boys were soon at hand, with extinguishers and buckets working valiantly, till they found that every hole they cut for the pouring in of water only furnished a draft that made the fire hotter. Before very long therefore abandoning the hospital they devoted all their attention to saving Ballard Hall. And they succeeded except for a slight singeing of the paint, though they themselves, working on the porch roof, had to suffer drenching lest they be overcome by the heat. Meanwhile both girls and boys were saving much of the hospital equipment, including an installed bath tub! And with this equipment Miss Robinson, the nurse, was soon established in the Mansion, in the two first-floor rooms at the southwest corner, as her living-room-and-office and her diet kitchen. Happily the fire caught not a single patient sick. And happily also a fair amount of insurance was in force.

Thus passes one of the oldest of the buildings on the campus of Tougaloo College. It was built in 1889, the same year as the dining hall, and thus it antedated every other present building, except original Mansion and Bible Hall, Pope Cottage, built in 1885, Ballard Hall, built in 1886, and possibly the present laundry, which gives every appearance of having felt the hand of Shem, Ham and Japheth. Apparent from its forty-seven years of history is the constant need of a hospital at Tougaloo, and plans for its replacement are already being considered.

Recently a large group of students from colored schools in Mississippi came together at Tougaloo for a conference. With the new buildings and equipment and the quiet beauty of the Tougaloo campus, it is probable that our college may become a favorite gathering place for such student meetings.

Wanted—A Minister With Years and Experience

Not all churches want young ministers. A man who received at seventy his first annuity check wrote the Secretary of the Annuity Fund, "Unwilling to become a burden to my church, I read my resignation, never dreaming but that a portion of the church at least would think that a change and a young man might be better for the interests of the church. But the resignation raised a storm of protest at once and the next evening the church and parish met in large numbers and passed with entire unanimity the resolutions that I remain as long as I could work at all. I trust I am not exalted overmuch; but I am thankful that in the judgment of the church at least I have not reached the *deadline*. When I have, I hope I shall have the wisdom to give place to another."

Needs of a South Dakota Church

REV. H. M. BISSELL, pastor of the church at McLaughlin, South Dakota, writes: "We are feeling the effects of the complete crop failure of last year in the way of slow financing. In fact, I hardly see how any money can come in, except in very small quantities; but it does, somehow.

"Some time ago I wrote the Building Society, answering a notice in THE AMERICAN MISSIONARY that there was a bell available for some needy church, only to find that the bell was spoken for before my letter arrived, which was not surprising. But the longing for the bell will not down.

"There are four church buildings, including the Catholic, in town and only the latter has a bell. No bell in town, not even the one on the school building, is a good bell; they only tinkle. It would be a great aid, not only to the work of our church during the week, but also to the "Sunday feeling" in the town, if we could have a worthy bell.

"Another need is an organ. Our Sunday School meets in two sections, in our main room in the basement. We have one instrument, a piano. The basement section, therefore, has to get along as best it may as to music. This need may be met in one of two ways: either by securing a good organ for the upstairs, and moving the piano to the basement, or, more probably, by securing a cabinet organ for the basement.

"While the present condition following a crop failure is, we hope, exceptional, it seems to be a fact that this church has had difficulty in financing ever since it was founded. It has been kept alive by the self-sacrificing devotion of the faithful ones; but its resources have never abounded to the meeting of these two needs. Help toward either of them would be a real benevolence."

The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR FEBRUARY, 1927

Income for February from Investments	$ 7,723.38
Previously acknowledged	21,095.37
	$28,818.75

DANIEL HAND ENDOWMENT FUND:

Received from the Estate of Daniel Hand, additional	$ 309.74

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to the American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information write The American Missionary Association.

Apportionment Receipts

As Reported by the Treasurers of All Congregational Societies

	For the Month of February				For Year from February 1 to February 28			
	1927	1926	Incr.	Decr.	1927	1926	Incr.	Decr.
A. B. C. F. M..	$21,343	$26,693		$5,350	$21,343	$26,693		$5,350
W. B. M.....								
W. B. M. I....								
W. B. M. P....								
C. E. S.....	4,214	4,973		759	4,214	4,973		759
C. B. Society...	4,795	10,968		6,173	4,795	10,968		6,173
C. H. M. S....	5,411	17,615		12,204	5,411	17,615		12,204
A. M. A.....	10,791	8,555	$2,236		10,791	8,555	$2,236	
C. S. S. E. S...	2,600	2,402	198		2,600	2,402	198	
C. B. M. R....	4,862	6,354		1,492	4,862	6,354		1,492
Annuity Fund.	1,058	958	100		1,058	958	100	
Found. for Ed.	1,116	2,215		1,099	1,116	2,215		1,099
Totals	$56,190	$80,733	$2,534	$27,077	$56,190	$80,733	$2,534	$27,077

Note: This tabulation does not include receipts for the State Home Missionary Societies or State Boards of Relief. The report appears to be incomplete, doubtless due to the fact that it is not yet adjusted to the new conditions arising from the merger of the Woman's Boards with the American Board.—Editor.

News in Brief

Thetford, Vermont, mourns the total loss of its eeting-house by fire.

The meeting-house at Ekalaka, Montana, will be ady for dedication before summer and the fifty-ne Sunday Schools that gave ten dollars or more help build it will then get their picture.

Rev. C. E. Weatherby, our pastor at Eros, ouisiana, writes that he has organized a Boy cout troop and is in need of equipment for their ames: a basketball, baseballs, bats, masks or mitts, anything else in the athletic equipment line ould be gratefully received. Such supplies may sent to him direct.

Dr. Luman H. Royce, Director of the Depart-ent of City Work, has, since the Midwinter leeting, been rendering special service in connec-on with the plans of First Church, Washington, . C., and Hope Church, Springfield, Massachu-tts. He will spend March and April in assisting a number of financial campaigns in Southern alifornia in cooperation with Superintendent eorge F. Kenngott. His address until April 5 will e Hotel Cecil, Los Angeles, California.

Readers of the magazine will be grieved to learn at during the past month Mrs. Mary E. Phillips hompson and Mrs. Alfred L. Riggs passed away. pecial articles concerning their lives will appear in rthcoming issues of the magazine. Mrs. Thomp-n served with the A. M. A. for thirty-nine years, ost of this time as principal of Lincoln Normal chool at Marion, Alabama. Mrs. Riggs was the other of Dr. Fred Riggs, principal of Santee Nor-al Training School, and the widow of the late Dr. lfred Riggs, founder of the Santee School.

The Sunday Schools last year aided the Congre-ational Church Building Society in the building of ree churches. This year they are asked to help a church at Klamath Falls, Oregon, and on a arsonage at Daisy, Tennessee. They were told all out it in the brochure entitled "For a Better merica," sent out to all the Sunday Schools last ecember. If any of the superintendents or mis-onary committees have lost the copy sent them, sure and send for another copy to the Congre-ational Church Building Society, 287 Fourth venue, New York. April is the month in which e work of the Building Society is especially rought to the attention of the children and young eople.

Do You Read "The Congregationalist"

Our Church and Home Journal is the most effective bond which unites our Congregational fellowship. It keeps us informed regarding what our churches and church people are doing—and how; about our missionary and educational work at home and abroad, and the progress of the Christian world. It gives a Christian interpretation of Current Events; it records and interprets important conventions and conferences; gives us the best thought of religious and moral leaders on vital questions; tells the life stories of men and women of achievement; provides excellent children's stories; pleasing poetry and pictures; reviews and worthwhile books; and it gives comfort, stimulus and help for spiritual life and service.

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The Congregationalist

14 Beacon St., Boston, Mass.

19 South La Salle St., Chicago, Ill.

The Book Shelf

A FAITH FOR THE NEW GENERATION. *By James Gordon Gilkey. The Macmillan Co. pp.* 159. $1.75.

This volume is the outcome of Dr. Gilkey's experience as a student pastor. For some years he has been attempting at various schools, colleges and student gatherings "to relate the essential Christian conviction to the view of the so-called 'college group.'" In this pursuit he has had unusual opportunities, through classroom conferences and personal contacts, to know the minds and perceive the spiritual needs of modern youth. These conditions he seeks to meet in the half-dozen chapters of the little book before us. They deal with the following themes: The Situation and the Tasks it Imposes; a Modern Conception of God; Getting God's Help in Daily Life; Can We Still Believe in Immortality? The World's Debt to Jesus; The Opportunities of the Modern Church.

In discussing such fundamentals of our faith, Dr. Gilkey reveals a consciousness of the college atmosphere, a sympathy with the student mind, an intelligent acquaintance with modern thought and scientific discovery and at the same time unshaken loyalty to the Christian faith. His pages, illuminated by striking illustrations and apt citations, are interesting and convincing. He makes good his contention that the essential truths of Christianity are not overthrown or even threatened by the new scientific knowledge; that the religion of Jesus Christ is as much in harmony with the best thinking of today and as aptly fits the present needs of humanity as ever it has done in all the Christian centuries.

Dr. Gilkey's fresh and unconventional way of putting a familiar truth is well illustrated by what he calls "a new technique of prayer." "If God is always trying to help us and if God's way of helping us is to put ideas into our minds whenever our finer powers are receptive and our spirit is quiet, then prayer is essentially the process of making our higher nature susceptible to God's influence in times of silence and inward peace."

We count Dr. Gilkey as very wise in his aim to adapt his message to the present-day situation and the needs of the modern mind. To be a faithful and effective preacher one must not only know God by whom he is sent but must also know the men to whom he is sent and the message they require. To fail to acquaint oneself with the trend of the world's best thought and the onward march of scientific knowledge, one of the sublimest movements of the ages, and even to adopt towards it an attitude of hostility as though it were an enemy of faith—this is a grievous fault in a minister. To give to our boys and girls a type of religion meagre on the intellectual side and couched in phrases outworn and archaic, so that it falls to pieces like a house of cards the moment they enter a college classroom—this is a tragic thing. And there is not the slightest need for it. It is the pastor's business to make the faith of Jesus Christ so noble and reasonable before their eyes that later experiences of laboratory and lecture room shall only confirm its truth and illuminate its beauty.

RELIGIOUS EXPERIENCE AND SCIENTIFIC METHOD. *By Henry Nelson Wieman. The Macmillan Co. pp.* 387. $2.25.

Do we know God through the senses? Dr. Wieman of Occidental College affirms that we do. He seeks to show that religious experience is experience of an object, however undefined, which is as truly external to the individual as is any tree or stone. "I am very sure," he declares, "that religion must plant itself firmly on the data of sense, else it will become the plaything of the sentimentalist and nothing more." "Religious experience rests upon a different but an equally valid awareness of the universe which the sciences study. This other form of apprehension which finds God rests upon an extra scientific awareness of the same source of nature which is the common source of both natural science and religious experience. Whatever validity may be claimed for one form of apprehension must be granted to the other. Destroy the one and the other perishes." "There can be no question," he insists, "about the fact of religious experience. It is just as much a fact as any other kind of experience—as eating, dreaming or loving. All experience is an experience of something, the only questions are, first, what sort of objects are experienced and second, what is the significance for living in such experience."

Such questions must be approached by the scientific method in accordance with which truth and error are discriminated and knowledge verified. Thus we shall move toward a more adequate, i. e., a more scientific knowledge of God.

Religion needs science to save it from sentimentality on the one hand and from the bondage of tradition on the other. The experience of God by itself alone does not constitute religion. One must interpret that experience before he has a religion. He is apt to interpret grotesquely and falsely—he can hope to correct his errors of interpretation only by employing the method we elsewhere depend upon for the discovery of truth and detection of error. And science also needs religion "to provide it with the raw material of fresh experience and fertility and plasticity of imagination. Scientific method cannot lead on continuously to ever more abundant life unless it is supplemented by religion."

The spirit of the times and the trend of modern thought demand that religion should strengthen itself by submitting to investigation, according to scientific method, these vast and varied human experience upon which it rests and out of which it flows and that science on its part in its search for truth, should turn its attention to the widespread field of religious awareness, thereby broadening its vision, enlarging its value and enriching its interests. The book is both stimulating and suggestive. It is well worth reading.

